

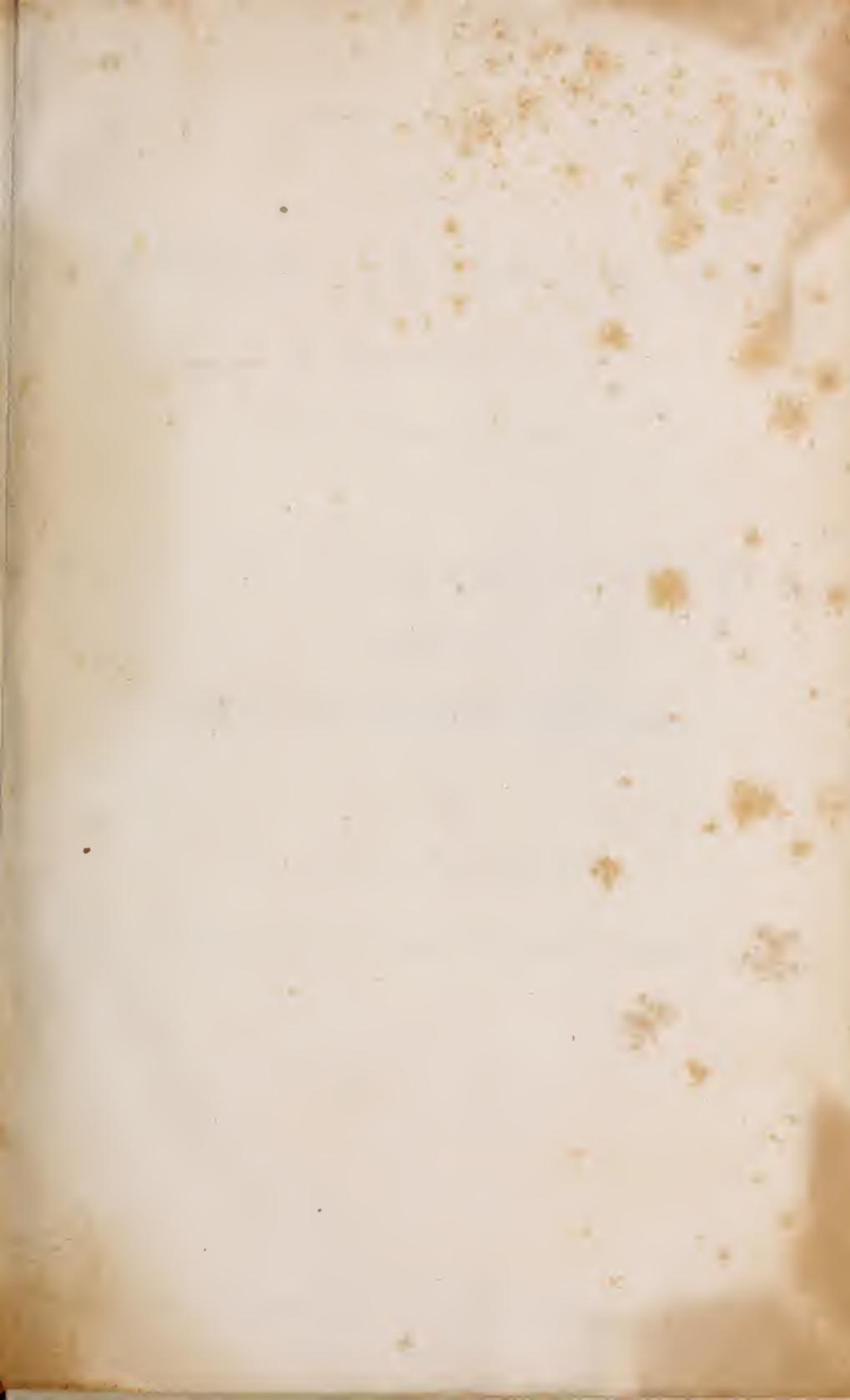
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T H E  
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B o a r d o f F o r e i g n M i s s i o n s .

**Omahaw and Ottoe Mission.**

EXTRACTS FROM LETTERS OF REV. E. M'KINNEY.

*Number, Character and Circumstances of the  
Ottoes.*

THE Missionary Chronicle of August last contained "An account of a Journey by the Rev. Messrs. McKinney and Irvin," from the Iowa Mission station to the country occupied by the Ottoe and Omahaw Indians, in which much interesting and valuable information was given in regard to the condition of those tribes, and the expediency of forming a mission among them. And in the Chronicle of December last, it was mentioned that this Mission had been commenced by the Rev. E. McKinney and Mr. P. Blohm, who were previously connected with the Iowa Mission.

These brethren reached Bellevue, the new station, early in September. For two months they were obliged to live in one of the porches of the Agency buildings, kindly granted for their use, which, with their wagon cover stretched around it, furnished a tolerable place of shelter. During this time they erected a small log-building, 12 feet by 24, in which they were comfortable; and farther improvements were in progress.

From the Letters of Mr. McKinney now before us, we make several extracts, showing the condition of the Indians and the prospects of the Mission.

The united tribes of Ottoes and Missouris sustain a high character among the neighbouring tribes, as well as among the whites, for courage and skill, both in war and the chase. They number, according to a recent census, made preparatory to the payment of their annuities, 1136. Of these 474 are men, 509 women, and 153 children. Among the men and women are enumerated all over 14 of both sexes. This leaves about one-seventh of the entire population as children under 14; a proportion certainly much below that existing among people blessed with Christianity and civilization. This is a fact which strongly illustrates the tendencies of savage life. I suppose that the proportion of this one-seventh of suitable age to enter a missionary boarding-school might

be rated at one-half, or 76 persons, of whom probably four-fifths, or about 60, might be gathered into a school enjoying the confidence of the tribe.

The Ottoes are divided into six bands, which are generally designated by the names of their chiefs. These are Big Cane, principal chief: Hahatchesaquai, chief of the Missouris; Pipe Stem, he that walks mad; Big Chief, and Ran-away. None of these chiefs are men of talents, and the nation at present seems to be destitute of any person of distinguished abilities, and this has been the case since the death of the celebrated Jetau. The moral character of the Ottoes is far from being good. They are generally esteemed great thieves, are certainly very haughty and rude in their bearing, and, when they have the opportunity, indulge to excess in the use of intoxicating liquors. Their character is also stained with some acts of horrid treachery and meanness, such as are committed by perfect savages, acting out, without restraint, the wickedness of the natural heart. They are withal as self-righteous a people as most of their neighbours, attributing the wickedness of the tribe to the members of one or two families. These persons have in fact become distinguished for their impudence and their skill in thieving. One of them, called the Young Rabbit, is quite a celebrated personage. From his earliest childhood he has displayed a remarkable degree of boldness and cunning, by the various devices he has made to possess himself of the property of others. The amount he has stolen from the white people, traders and others, in this vicinity, is really enormous. It is thought here that hardly anything which can be carried away is safe, while he is in the neighbourhood. As far, however, as my personal observation goes, I think the Ottoes as good as the neighbouring tribes. Yet in our intercourse with them, it is always necessary to keep them at a proper distance, and let them see that you will not allow of any presuming conduct.

The Ottoes live almost altogether by hunting. During the hot weather they are all absent—men, women and children, on the buffalo hunt.

In this hunt they penetrate far to the West and South-West, and are generally quite successful. Late in the fall they leave their villages a second time, and go south about 100 miles, and hunt for deer and small game on the head waters of Kansas River. About the middle of January they return, and scatter through their own country, encamping in small parties on the head waters of the small streams, and continue thus scattered until the first of April. At this period they return to their villages, and remain through the corn-planting season. A wandering life, such as this people lead, is of course very unfavourable to their improvement in any of the arts of civilization, and at the same time extremely well adapted to perpetuate their old habits and national customs. It presents a great barrier to the introduction of Christianity, as it prevents the missionary from having access to them except at long intervals and for very short periods. And from this statement it is evident that the only hope of being able to effect anything for the adult Ottos is to be prepared fully to improve to the best advantage the short periods of intercourse with them occasionally enjoyed, by faithfully preaching to them that Gospel which is able to make them wise unto salvation. . . .

*Number and Condition of the Omahaws.*

The Omahaws number about 1050, according to the census taken this fall, though since that time they have lost 73 by a murderous attack of the Santie band of the Sioux. I am not able to learn the exact proportion of men, women and children in this tribe, but have good reason for believing that there are nearly twice as many children under 14 as among the Ottos, and rather a smaller proportion of old men and women. The interpreter for this tribe estimates the number of orphans among the small children at one-third of the whole.

The Omahaws are a very dispirited people. They are generally esteemed more docile and harmless than the other tribes, and in these respects compare very well with the Ottos. As you well know, they have been forced to leave their old villages above Council Bluffs, and to restrain themselves within a very narrow hunting range. On these accounts they are exceedingly poor. They dress altogether in skins, and have not a sufficient quantity and variety of these to protect themselves from the inclemency of the season. There are scarcely any of the men or women who have skins enough to keep themselves provided with robes decently clean, and the children, without any exception that I have yet seen, are dressed in fragments of robes, or are entirely naked. Last Sabbath, (December 27th) as I went to a little village in this neighbourhood to preach, I saw about twenty naked boys playing on the

beach of the Missouri, and found in the encampment, numbering about fifty-five lodges, no children who were in a condition materially better. It is true, they seemed contented and cheerful, and engaged in play with as much liveliness as if they were all comfortably clad, though I felt it to be cold enough to wear a thick coat. The appearance of this people is distressing in the extreme. . . .

*Attacks of the Iowas and Sioux—Dreadful Slaughter of the Omahaws.*

Mr. McKinney proceeds to narrate the circumstances attending two recent attacks on these poor Indians, by the Iowas, and by the Sioux. The attack of the Iowas, in which we regret to see that Whitecloud, an old Iowa chief, took a leading part, was not attended with loss of life; but the onset of the Sioux was exceedingly savage and destructive. They surprised a village of the Omahaws early in the morning, and pulling up the poles of their tents, causing the skins to fall down upon the sleeping inmates, "they then went deliberately to work, tomahawking, scalping, stabbing, and beating their hapless victims, until they had destroyed seventy-three lives." No effectual resistance was made by the Omahaws, and but few of the lodge escaped, while only two of the Sioux were killed. Truly "the dark places of the earth are full of the habitations of cruelty." It is not strange, as Mr. McK. remarks, that these attacks should have proved extremely dispiriting to this tribe.

By this dreadful calamity many of the Omahaw families have been entirely destroyed; many husbands and fathers have lost their wives and children, and the whole nation, now in the neighbourhood, completely broken down in spirit. They seem to think there is no hope for them, and ask of their Agent and missionary in the most affecting circumstances of bereavement and destitution, What now shall we do? Their Agent, Mr. John Miller, a professing Christian, takes a most lively interest in their affairs, and at all times co-operates with their missionary in his efforts to do them good. Every means in our power have been used to raise their spirits, and to direct their aims and efforts into the channel most likely to lead to a permanent retrieval of their affairs. There is one very hopeful circumstance in the case of the Omahaws, and that is, that they cling with great confidence to the whites, and seem to expect a change for the better, not so much by becoming a stronger savage people, as by adopting the white man's mode of living. In this respect they are certainly in a much more hopeful condition than the Ottos, who are not only proud and daring, but also of a very unteachable disposition. When Big Elk was told that the ladies of New-York felt a deep interest in his people, and were desirous of feeding, cloth-

ing and educating their orphan children, he expressed great satisfaction, and attributed it to the agency of the Great Spirit. When asked how many orphans they had, he replied, that they were *all orphans*, and needed the help of their white brethren. He described their people, in an address to Major Harvey last spring, as being unable to go out boldly to hunt like the other tribes, but forced to go as the wolf by stealth, contenting themselves with the game which the others had left. For some years, said he, we have been holding fast to our Great Father, expecting help, while the nations around are endeavouring to make us let go our hold of him, and now they have succeeded so far, that, as it were, we hold but by the tips of our fingers. Still they were determined to hold on, though if help did not come soon it would be impossible for them to persevere. At my first visit to them for the purpose of preaching, Big Elk told me that when he was young his father taught him to go out alone, and pray, (that is, to cry in a pitiful tone like our lamenting the dead,) perhaps the Great Spirit would some day send them some one to instruct them in the true way to be happy. Their most remote ancestors had cut a pole which was to be held sacred, and handed down to the latest generations, and had also given them a sacred pipe with which they were to worship, on the death of a chief, or other important event, but these could not give them any instruction, for which reason they thought our Bible was to be greatly preferred.

*Notices of the Mormons—Attention of the Omahaws to the preaching of the Gospel—Whiskey, the Indian's ruin.*

In speaking of plans for the benefit of these Indians, Mr. McKinney is led incidentally to give a notice of the Mormons. It seems that many of those deluded people have made a halt at Council Bluffs, on their way to the farther West; and the Omahaws are looking forward to the time when they can occupy the present temporary improvements of the Mormons, who—

Crossed the river last summer and fall to the number of seven or eight thousand, and have located themselves about five miles below Old Council Bluffs, in a situation very much like the one we occupy at this station. They have built quite a city of log cabins, laid out in regular order, and are now erecting a small saw and grist mill upon a little stream emptying into the Missouri at that point. When they crossed the river, it is said, they had made an agreement with the Omahaws, by which they obtained permission to occupy that place, on condition of leaving their improvements to be possessed by them when they went on to California. There is reason to fear that it will be several years before the Mormons will have entirely passed on,

as they say but part of the number now there can go on next spring, and their places will be supplied by others yet to come on. I could have wished that they had succeeded in getting entirely out of our neighbourhood. There are many reasons why we should fear that their continuance in this region will be attended with unpleasant consequences. So far, I will do them the justice to say, that I have not heard of their having practised any imposition upon the Indians, or injured them in any way. And there appears to be quite a good understanding between them and the surrounding Indians on both sides of the river.

The Omahaws have listened with great seriousness and apparent interest to the word of God. For two Sabbaths past the lodge in which I preached has been full. It is one of the common circular skin lodges, holding about twenty persons, seated in a ring around a central fire made on the ground, the smoke of which escapes by a hole in the top of the lodge. The interpreter sat at my left hand, on the ground. I used a saddle for a seat. At the end of every sentence my congregation responded in a deep, sonorous guttural tone "How!" At the end of my sermon they all knelt down, of their own accord, while I led in prayer, responding in the same manner as when I preached to them. When I prayed that God would send his Spirit to enlighten their minds, make them wise, good, and happy, and that he would defend them from their enemies, and enable them to provide food and raiment, it would have done your soul good to have heard their hearty response. . . .

I think we ought to preach to them, publicly as far as possible, at least twice a week, and be prepared to embrace every opportunity to speak to them from lodge to lodge, and in private about the things of God. As soon as they establish themselves in their village, it would be a good plan to secure a lodge for the purpose of holding meetings; or, if the location is likely to be sufficiently permanent, to erect a common log cabin for the purpose. This would help to give regularity and stability to the exercise, and though the day of small things, in the end would, I trust, be attended with glorious results.

It is my painful duty to say that the Omahaws seem rather more addicted to the use of intoxicating liquors than even the Ottos. Neither of these tribes can procure whiskey, without sacrificing their property. Generally their horses are given away for a few gallons, and sometimes a few quarts of this hellish compound. At the time of finishing this letter, a considerable portion of both tribes, now in this vicinity, embracing many of their most influential men, are engaged in a drunken frolic. Big Kaw yesterday gave a fine mule for eight or ten gallons of whiskey, and to-day Mr. Bloohm led Big Elk away from Kaw's lodge in a state of

beastly intoxication, just in time to save his life. The Agent had a Council to-day with the leading men of the Omahaws in relation to this ruinous course, earnestly dissuading them from it. As soon as Big Elk becomes sober I mean to go and see him, and lay the whole matter before him, and tell him that we will render assistance to his tribe only on condition of their giving up a practice which they know to be wrong, and which in their circumstances is ten-fold ruin. The fact is, that the great difficulty with these Missouri river Indians is, that there is not order and law enough among them to keep out whiskey. Hence the Iowas are literally a nation of drunkards, and these tribes are fast becoming such. The evil is a tremendous one, and seems to be entirely unaffected by the means employed to remedy it by the government. There are so many guards thrown around the liberty and person of the citizen, that on the frontier, where many men live by evading the law, there is no life for any person but the swindling trader and piratical whiskey smuggler. Had you witnessed the scenes which I have witnessed, you would unite with me in the desire that Congress would declare selling whiskey to the Indians piracy, and authorising the military force, by an act of outlawry, to punish with death those who are found guilty of it.

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### India : Furrukhabad Mission.

LETTER OF THE REV. JAMES WILSON: AGRA,  
NOVEMBER 18, 1846.

#### *Notices of a Fair at Bhatesar.*

I have just returned from attending a mela, or fair, at a place called Bhatesar, about forty or forty-five miles below this city, on the bank of the Jumna. It is an annual Fair held at that place. The sale of live stock constitutes a prime article of interest in it. There are immense numbers of horses, camels, tattus, (small horses,) bullocks, cows, calves of all sizes and ages, &c. The police authorities on this occasion had the *horses* counted, which were presented there on sale. They numbered 5427, besides an immense number of small horses used by the native farmers, called tattus. There were perhaps an equal number of camels, and also of cows, bullocks, &c.

The ostensible object of the concourse of people is to do honour to a range of temples which line the bank of the river, about twenty or twenty-five in number, each of which is fitted up with an image of *Shiv*, (the "Ling.") In one there is a pair of images carved in stone, about one half larger than life, of *Shiv*, and *Parvati*, one of his wives, sitting side by side.

The carving is very beautiful, and were it not for the brutal character of the persons whom they represent, and the degrading and brutalizing object for which they are designed, might be very much admired. The workmanship is exquisite; but the object—to deify a man of most base and brutal character, and tempt the world to bow before dumb idols. How emphatic the Scripture expression, "dumb idols." Here they sat, mute and stupid. The people came, in admiring and awe-stricken crowds, and poured water over their heads, keeping them all the time drenched with water, covered with flowers, and now and then a handful of rice, or a few pice and cowries, were sprinkled over them, or laid upon them. All of which was received with the same indifference—the poor dumb stones showed no joy at the fancied honour put upon them, and no sorrow at the real dishonour put upon them. The attention of the native worshippers was chiefly bestowed upon one of the common images of the "Ling," which had to appearance no possible claims above the herd of its neighbours. It however was loaded three days in succession with innumerable offerings of rice, and flowers, and leaves of aromatic shrubbery, and a large hard kind of fruit called "Bel," resembling in appearance a large black walnut, with the shell on it while green. These were heaped on it in such profusion as to form a large pile in the middle of the floor, and even to flow out of the doors on both sides of the house. But that which gave all the value to these offerings was, that among the worshippers were those who mingled pice, and cowries, and even rupees. These were very carefully gathered up by the brahmans in attendance, who thus secured their whole year's subsistence. The Bel fruit is very little valued by any one; yet, as it looks green and pretty, many persons would buy it at a low price, to enhance at least the appearance of their offerings. After they were offered they were thrown carelessly out of doors. A shrewd little boy, taking advantage of this, went and gathered up the Bel fruits one after another as they had been offered, and then thrown away. He gathered them up, and depositing them in a nice basket by the wall of the temple on the outside, sold them all again to fresh worshippers as they came in and wanted something to help out their scanty offerings. Thus the most of the Bel fruits were sold and offered to the same idol two, three or four times; and the boy earned several rupees by his device of gathering them up, and reselling them. The people seemed to be quite aware of the fact, but did not object to it at all. They did not seem to care if the same fruit had been brought and offered twenty times to the same idol—they would pay a few cowries for it, and offer it again to the same.

The missionary force on the ground was unusually strong. There was one of the Church missionaries, with four native assistants, three Baptist missionaries, with two assistants. I had Daniel Wells with me and four of the native brethren labouring in connexion with the Agra Local Missionary Society.

Daniel Wells was taken ill of fever the next day after he arrived, and had it severely for several days, and was therefore able to do very little all the time. He and the brethren of the Agra Local Missionary Society, by paying a few annas, got permission to occupy a small building alongside one of the temples, or rather in the midst of them, which was designed for the accommodation of viragis and mendicants, who come that way to do honour to the idols.

It was a very comfortable residence for them, and saved them some expense and much discomfort. I mention this merely as a specimen of the kindly feelings of the people of the place towards them as *Christians*, coming as they did with the avowed object of preaching the Gospel, and bringing the idols into disrepute. On the Sabbath, which occurred just before the height of the Mela, we held public service in Christian form in the temple-room; i. e., we had singing, prayer and preaching for the benefit of ourselves and our Christian assistants, at which many natives attended, and conducted themselves quietly and respectfully. We also held the "monthly concert" for prayer in the same place, on Monday evening. The crowd was so great around the temples that evening, that we could scarcely make our way to the entrance of the room. Yet no disrespectful word was uttered, or sign displayed, towards us or our worship. This was to us all a novel scene, to be thus undisturbedly engaged in celebrating *Christian* worship publicly in a room built expressly for the accommodation of visitors to the temples, and within a yard or two of two of them, indeed between two; forming, as it were, a part of the building of one of them. This shows the mild, and, in one respect, tolerant character of Hinduism. The Hindus are perfectly willing that we should worship where and when and how we please, if we will but grant the same liberty to them. They do not like, however, to be urged to discriminate between the requirements of a pure, and rational, and sanctifying religion, and the puerilities of offering fruits and flowers to a piece of stone, and pouring water on its head.

We had a pretty fair opportunity of preaching the Gospel to a great many desultory hearers—as good an opportunity as may be expected amid the noise and confusion always attendant upon the concourse of such crowds of people, as-

sembled for the double purpose of worship and traffic.

There was comparatively very little opposition to what we were preaching, or attempt to contravene the great doctrines which we were setting forth. This I attribute chiefly to the fact that there were comparatively few Mohammedans and few "Pandas," (i. e. brahmans who are supported by the offerings of the people at the temples) present on the ground. These are the *two great annoyances* of India. There is a supercilious haughtiness about Mohammedans that cannot bear to be silent when anything is being said in favour of any other religion; and a contemptuous looking down upon all others, which almost completely hinders them from acquiring any new ideas about Christianity, or anything else, except the stereotyped assertions which have been handed down by their fathers for twelve centuries.

The simple-hearted and unsophisticated villagers seemed to hear us with a very pleasing measure of satisfaction and interest. One great difficulty, in all such cases, is the obtuseness of their minds in perceiving the necessary bearing of our arguments. They hear and approve the statements of divine Truth which we make, but do not see the incongruity of admitting and admiring these, and yet holding on to their former doctrines, habits and practices.

They admit that our views are more rational, more enlarged, in every way better than theirs; and yet they think as theirs have sufficed for their fathers and for their countrymen hitherto, they will still suffice for them. Thus they go on, disapproving and yet practising them. Several instances came to our notice of persons professing to have found that in Christianity which they had long been seeking for in vain in their own religion; viz. a satisfactory way in which sin could be forgiven and peace obtained with a sin-hating God. How these cases may turn out is beyond our knowledge, and beyond our power of conjecture.

#### India: Allahabad Mission.

JOURNAL OF THE REV. JOHN E. FREEMAN:

November 18, 1846. Marched to Mohamadabad, a small village, in which we preached morning and evening. Found the people very listless, and some very impertinent; there were two causes; one, that the people are neither Hindus nor Mohammedans, follow neither the Shasters or Koran, but belong to a sect who have made a book for themselves, and walk in their own way: the other cause was the distillery alongside of the village. In no place have we met with so little encouragement in our work.

19. Bewar. Passed two distilleries in the route. Visited the people in the village, and fell in with a man and his son, who had been on a pilgrimage to Jaganath, [about 1000 miles distant,] and were now going to Muthra, [about 150 miles farther,] their home. They left home with five rupees, [or two dollars and a half] in hand, had been *five months* from home, and while they begged their bread as pilgrims, they seemed to have met with poor success. They were so reduced in flesh and so weak as scarcely to give hope that they could reach home. But in their extreme poverty and weakness their hearts were fixed upon "their way." Of the *five rupees* taken from home, *one* was given to the brahmans of Jaganath, and they received as presents from the brahmans, *three pieces of rattan*, each about four feet in length. These they expected to offer to three idol temples in Muthra and Bindabund. I tried to purchase one of them, even offered *one rupee* for one, but so intent were they upon their object, that I found nothing could divert them. It was impossible also to learn why they were given by the brahmans, or why offered to the idols. I made many inquiries at different places, and of different missionaries, and as yet have no explanation of the *rattan gift of Jaganath*.

20th. Bhungawn. A large town, and well adapted for an out-station to Mynpury. We went out, and preached to the people on salvation through Christ only. We had a very large and attentive audience, until an emissary of Satan, in the form of a drunken Allahabad brahman, came up and began to trouble us. We invited him to step up into the verandah and preach to the people, if the people were willing, and he could preach better than we, and when he had done, we would resume the place so kindly given us by the merchant. The poor man was confused, and retired from the crowd much ashamed. Simeon and myself exhausted our preaching powers, and then gave the people an opportunity to ask any questions bearing upon the subject of religion. Two pundits advanced to the work, but being sustained by those who believed neither that there was testimony to prove a book to be from God, nor that there was a God, whom all were bound to obey and love, we were able to do nothing satisfactorily, though we remained till a late hour. The crowd was boisterous, and very unwilling to hear full replies. We left them, after referring them to some plain truths about which there was no dispute among men of sense and of wisdom; viz. that all were sinners, and all needed One who is mighty to save. How long will Satan hold them in intellectual and spiritual darkness!

21st. Karauli. This is the largest of any town yet seen since we left Futtehgurh. It

was market-day, and we found the streets crowded with immortal souls; large numbers gathered to hear our message—salvation without money and without price. When I was tired of preaching, I retired a little way, leaving brother Way and Simeon to preach, and soon saw all my little stock in the hands of readers. Sent to the tent for more, and resumed the distribution; but so great was the rush for books that we found it difficult to give to those who could read; when a book was given to a reader, it would be taken from him before he got away from the crowd. I retired to the police station, where, joined by brother Wray and Simeon, we continued our work as long as the people were able to read. We found many fluent readers in Urdu and Hindi, to whom we gave the word of life. Several followed us out of the village, and received books by the way, and several came to our tents late in the evening for books. Our hearts were cheered, and we feel that this thirst for knowledge betokens good to this people. Brothers Scott and Owen met the same reception here in 1842. Whence this thirst for light? It is found in the people, who are an intelligent and reading people. We found upon inquiring, that there are *five* schools for Urdu, Hindi, and Sanscrit, in which near two hundred youths are taught; one of these we visited, and supplied with books. The town has a population of about 6000—a valuable outstation for Mynpury, distant about twelve miles. The people know the *padri* (missionary) of Mynpury. Some of the boys have been taught by Brother Scott, and speak well of the school at that place when Brother S. was there. They proved their attendance upon the school by giving us specimens of their attainments in English. Some two or three were about to enter the Agra college, in order to complete their education. Let our bazaar and mission schools extend the benefits of education, and we will find abundant work in preaching, and the Bible and Tract societies will find a vast field for their labours.

22. Mallaun. In our route this morning we passed three grogshops—a mournful sight, and the effect fearful. These three, together with four others, are owned by a native of Mallaun, who pays government 3000 rupees, (\$1500) for the privilege. On arriving at our tents we found the tents of Lieutenant S. pitched near us. He, with his wife and child, are on their way to Futtehgurh. They were quite anxious about their only son, one year old, who is quite ill. We all went over to see the family, and if possible to give the child relief, as we had medicines which the family had not. [Some medicine was prescribed.] As we remain here till Monday the family agreed to remain and see how the child will be.

23d. Sabbath. Showers during the night;

wind cold and piercing. Light showers this morning, which prevented our visit to the bazaar. Preached to the servants in Urdu at two p. m. Several came from the village to our tents for books with whom we conversed at length. Some appeared glad of the opportunity of reading for themselves about the Christian's way of salvation.

Evening. Preached in the village and found many readers for so small a place, containing not more than one thousand souls. In the course of preaching we found that Satan's fount was opposite, and within the space of five minutes one man came up and drank his quart, and another man drank his three pints, for which they paid one and a half cents per quart. On inquiry ascertained that a quart would make a man tipsy. One reason given for drinking was that it tends to renew one's strength on the road, so that he can travel much better, and I suppose the distiller, with his seven shops within a distance of ten miles, must make travelling quite easy upon this ground. But when I questioned them if a man did not become weaker by intoxication, all answered in the affirmative. The road is studded with these places of destruction, so that a man renews his draught before the effect of the former is lost.

The child of our friends improved under our medicine, but as the case was one of several days' standing, and hence critical, both from teething and the disease, we advised them to go back to F., where they could get medical aid. Mrs. S. and child left at once, and arrived safely; and, as we heard, the child soon recovered. But we have since read with sorrow the sudden death of Mr. S. But such are the changes in this land of death. They were very kind to us, and gave us a supply of fresh meat, which is very acceptable when marching with a family. It is also refreshing to one's nature, in this land of oppression, to meet with kind hearts.

24th. Eta. Early in the afternoon we went into this town of about 10,000 inhabitants—found it market-day—streets crowded—soon gave away all the books we brought with us; sent for more, and when they were all gone we selected a retired place, where we talked of the new birth—its necessity, nature, author and privileges, as long as Simegn and myself were able to make our voices reach the audience. Over 400 gathered and listened to the end with great attention, and seemed to understand the words spoken, at least in some measure. There were many bright faces present, and one venerable maulvi, who has about fifty boys under his care. The faces of the people pictured forth a liberal heart, if we read them correctly; and we think their desire for books, and their attention to our message is proof of the

same. We could spend a month profitably in such a place; a more delightful season in bazaar preaching we could not wish. To spend one day thus, in this land of opposition and scoffing, is a great privilege. Brother Rogers' visit to this place is remembered with great interest by many.

[To be continued.]

### China: Ningpo Mission.

#### RELIGIONS OF CHINA. No. III.

##### *Disciples of Confucius.*

Among the many disciples and followers of Confucius, there are four whose names stand much higher than the rest. Of the first of these Yenwhuy, something was said in the last letter, and in the present letter some account will be given of the other three.

When Confucius was dead, his disciples mourned for him for three years, as though he had been their father, and as Yenhwuy, whom he had expected to succeed him, was already dead, another named Tsang-ts'z was appointed to the first place. Of this man little is known, except that he was remarkable for his filial and fraternal piety, and his general fidelity and truthfulness. When he was a young man he obtained some office under government, with a small salary, at which he was greatly rejoiced, because he could now support his parents comfortably. But when they died, and a much more profitable office was offered to him, he turned away and wept, because he could no longer use the proceeds to support his parents. After the death of Confucius, he composed a series of notes on one of his discourses, and published the whole under the title *Ta-heo*, "The Superior Lessons" or "Instructions for grown men;" it is a very good book, and much esteemed by the Chinese, who place it first of the Four Books. It contains as much that is true, and as little that is erroneous as any of their books, and is worthy of a careful study.

The tablet of Tsang-ts'z stands next to that of Confucius, on the right, and just opposite that of Yenwhuy. He is called the *Tsung-shing* or "Related Holy Sage," because he approached so nearly to the perfection of Confucius, that he seemed to have been a relative of his, and to have caught the same spirit.

Confucius had only one son, who died before his father. This son had also one son whose name was Tsz'-sz'. This young man first served his grandfather, and when he was dead, went and studied under Tsang-ts'z. He attained to great eminence as a scholar and a good man. It is said of him, that he was very poor, but his views of right and wrong were so deep, that he was willing to starve rather than use any unlawful means to relieve himself. Once when

he was very thinly clad, (and it was very cold weather too,) he spent thirty days with only nine meals. During this time a neighbour seeing his distress, and thinking to tempt him to do something wrong, offered him fine warm clothes and other assistance; but Tsz'-sz', suspecting his motives refused his aid. Afterwards, being in better circumstances, and becoming widely known, he had several hundred disciples who came to study under his care. He collected together many of the sayings of his grandfather, wrote commentaries on them, and published them with the title *Chung-Yung*, or "The Constant Medium." This is now the second of the Four Books, and is much esteemed by the Chinese, but it has many things in it that are hard to be understood. From his thus preserving the sayings and the doctrines of his grandfather, he is called the *Siu-h-Shing*, or "Recording Holy Sage." His tablet stands next to that of Yenhwuy on the left in the temple of Confucius.

Among the disciples of Tsz'-sz' was one named Mang-tsz', or, as he is commonly called by foreigners, Mencius. This man had a mother who is highly celebrated for the care she bestowed on the education of her son. She never told him a lie, and was so careful to keep him out of bad company, that she moved her house three times to prevent his being spoiled by bad neighbours. He flourished about the year B. C. 400, which was about the time of the prophet Malachi, in the Old Testament. He had many disciples, and travelled about a good deal propagating his doctrines. He was several times appointed to offices of government, but the times were so bad, that, like Confucius, he could not accomplish what he desired, and at last he retired to private life where he employed himself in correcting some of the ancient books, and preparing his own works for publication. His sayings occupy nearly half the Four Books, and foreigners commonly prefer them to the discourses of Confucius. There are many things in them that are good, as his teaching the duties of rulers and subjects, of parents and children, of friends, and such like doctrines. But he taught some things that were very erroneous, especially in what he said about human nature. He was the first who openly taught that man's nature is good, for Confucius and Tsang-tsz', and Tsz'-sz' had rather avoided speaking on that subject at all, though they all said things which seemed to imply they thought it was prone to evil. But Mencius did not like to confess himself a sinner. He was an ancient "Perfectionist," and not only taught that man's nature was perfectly good, but that if he did fall into error, he could very easily correct it himself, and become as good as ever. Such a man as he could not feel any need of a Saviour, or of sacrifices for sin, and accordingly could have very little reverence for God. Confucius said very little

about the gods, but Mencius used to say that the gods were not so important as the people, and that if they did not hear the prayers of their worshippers, and grant rain and fruitful seasons, then the people ought to tear down their altars, cast away their gods and choose new ones!

Mencius had a powerful mind, and as he had many disciples he exerted much influence, and all the scholars in the country adopted his opinions. He is called the *Ya-shing*, or "Holy Sage of the second rank," and is much honoured by the Chinese. In the temple of Confucius his tablet stands next to that of Tsang-tsz' on the right.

After the death of Mencius it was a long time before any celebrated scholars arose in China, and the doctrines of Confucius were in great measure supplanted by those of the sect of Taou, and by the Buddhists, of whom I shall write something presently. But during the Ling Dynasty, about A. D. 1100, there flourished, first Ching-tsz', and afterwards Choo-tsz, two very eminent scholars who re-asserted the old doctrines and gained many adherents. Choo-tsz' (or as he is commonly called Choo-foo-tsz') wrote a vast number of books, but he is celebrated chiefly for his commentary on the Four Books, in which, following the example of Ching-tsz', he adopts the interpretations and opinions of Mencius, and all those who now study the Four Books are guided entirely by his commentary. In consequence of this all the literary people in the empire (and these include all the officers of government,) are professed followers of Confucius, and his picture is placed in every school house that the young scholars may bow down and pay their respects to it. W. M. L.

#### Third Annual Report of the Ningpo Mission,

In reviewing the events of the past year, we would acknowledge with gratitude the kindness of our Heavenly Father, which has been so abundantly manifested to us. Goodness and mercy have followed us continually. The health of the mission has in general been good throughout the year, though several of our number have suffered much for a time from debility and weakness. These have all been restored to their usual health. Most of our sister missions in China have been called during the year to endure heavy afflictions; some of their members have died in the midst of their labours,—others have been called to their rest while on their way to the land of their birth,—and some are now seeking in their native climates that measure of health which is necessary to enable them to continue their labours with the vigour which the nature of the work demands. This trial has, as yet, been spared us, and we have

not been weakened by any removals, either from among our own numbers, or those who labour with us in the Gospel in this field, with the exception of a single instance of one whose declining health on his arrival among us precluded the hope of a lengthened residence. We have been led to feel more than ever in our advancing experience, the incalculable importance of high attainments in personal holiness in those who engage in the missionary work; and while we must humble ourselves in the dust for our own deficiencies,—deficiencies of which we have been made deeply sensible; we would offer grateful praise to Him who has borne with our unfaithfulness, and still permits us to feel that his Spirit has not been withdrawn from us.

You have already been informed that the island of Chusan has been evacuated by the English troops, and restored to the Chinese authorities. At the date of our last annual report we entertained a faint hope that even after the occurrence of this event we might be permitted to maintain a station there. In this hope we have been disappointed. The Mandarins, fearful of incurring the imperial displeasure, gave early intimation to the foreigners resident on the island, that it was their wish that they should leave as soon as the troops were withdrawn. As an inducement to comply at once with their wishes, they offered to provide them with houses in Ningpo free of rent for several months. This station was accordingly abandoned, every effort to retain it proving fruitless, and Mr. and Mrs. Loomis removed to Ningpo in July. The inhabitants of Chusan are thus shut out from hearing the Gospel, and we are deprived of a health station in which to resort in case of sickness, with every prospect of beneficial results.

#### *The Mission Church.*

The Mission Church has continued to demand a portion of our care and labour. Although the number of foreigners, other than missionaries, residing here is limited to two or three families, we have felt that our own spiritual welfare demanded that stated services in English should be regularly maintained. These services have been attended by the members of the church, and generally by our fellow missionaries of the Baptist missions. Part of the time our little congregation has been swelled by the attendance of the officers of an English steamer stationed in the river.

It is with gratitude we report the addition of two members to our little band. In June Miss Mary Ann Leisk, a pupil of Miss Aldersey and an assistant in her school, was admitted into the church on profession of her faith, and received the ordinance of baptism. You will rejoice to learn that the Lord has already given us an

assurance that our labour shall not be in vain, by permitting us to see one of the deluded victims of idolatry renouncing his idols, and consecrating himself to the service of the Redeemer. Te Yin Fuh, or as he is familiarly called, Ayin, after a very full and satisfactory examination as to his Christian experience, knowledge of Christian doctrine, and his motives for desiring to become a disciple of Jesus, was received into the communion of the church, and on Sabbath, September 13th, was baptized by the pastor. A number of Chinese were present to witness the baptism, and it is hoped the example may not be without its influence.

This young man is the first fruits of the Spirit in Ningpo, being the first native of the place who has been baptized.\* He has long been employed as a servant in the house of Miss Aldersey, and through her faithful exhortations and instructions, has been brought to the knowledge of the truth. She has entertained hopes of his conversion for almost a year, and for more than six months he has received weekly instruction at the house of the pastor of the church. For a heathen he has clear views of the plan of salvation, and of the fundamental principles of the Christian system. His conduct has long been, in general, as near the standard of Christian consistency as we could expect in the early stages of the Christian course of one nurtured in the midst of the vices of heathenism.

In his general deportment there has been a manifest change,—a change which has exposed him to a good deal of ridicule. Idolatrous ceremonies have been renounced, sinful habits have been laid aside, and a natural disposition to excessive levity has been exchanged for gravity and sobriety. While we greatly rejoice, however, it is with trembling, lest through manifold temptations and weakness of faith he may be turned aside from the narrow and difficult path that leadeth unto life. Our hope is that strength will be given him according to his day, and that through the prayers of God's people he will be enabled to persevere unto the end.

The number of infant baptisms has been eight, of these six were Chinese children, five of whom were adopted by Miss Aldersey, and one by Mr. and Mrs. Cole. Their parents being too poor to support them, freely gave them up, glad to provide an asylum for them, and renounced all claim to them and all control over them. There is little doubt that some of them were thus rescued from an unnatural death at the hand of their parents, by ill treatment, and improper diet designed to produce that result. We regret that three of those adopted by Miss Aldersey have since deceased. The purpose

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\* We have now, in all, four native Chinese communicants; but of those two were baptized in Batavia, and another received early religious instructions while residing with missionaries in Siam.

of their kind benefactor to train them up for usefulness among their countrywomen, has thus been defeated, but they have been taken away from the evil to come.

#### *The School.*

The number of pupils in the school has been increased to thirty, the number originally fixed as the limit. A larger number could not be duly attended to without the constant and undivided attention of two teachers. You have already been made acquainted with the system of instruction which has been adopted. The morning of each day is devoted to the reading of Christian books, which are explained by the Chinese teacher under the supervision of the Principal, and the pupils are frequently examined as to their knowledge of their contents. The afternoon is employed in reading the Chinese classics commonly read in the native schools. A thorough acquaintance with these is essential to any considerable attainments in Chinese scholarship. Two classes have been formed in arithmetic, which have been under regular instruction. The simpler operations, with numbers, they are now able to perform with facility. The Arabic figures have been introduced, as without them it would be impossible to attain to much proficiency in the various branches of the mathematics. Some instruction has been given in geography, but it has been rather of a desultory character. In the present state of geographical knowledge in China, this must be regarded as one of the most important branches of secular instruction, and hereafter it is intended to devote as much attention to it as circumstances will permit. Special attention is of course given to the religious instruction of the pupils, as the chief object of collecting them is to obtain the opportunity of imbuing their minds with religious truth. On the Sabbath the Scriptures are read and explained to them, and they are required to commit to memory portions of a catechism.

Another year's experience has but given strength to the conviction, which led us to exclude the English language from the list of regular studies. We are convinced that there are not only no insurmountable obstacles in the way of our present course, but that many advantages will be secured by it which would otherwise be lost. Chinese youth can even now be taught the rudiments of a plain education, through the medium of their own language, notwithstanding the want of proper class books. This is all they are as yet prepared for, and it is all that could be secured by instructing them in English. In all the higher branches of science there will be many difficulties, but we are persuaded that when the proper time arrives for extending the sphere of studies, difficulties will gradually disappear,

and we may hope to give the pupils a more practically useful education, and to instruct them, more thoroughly, if not to carry them over a more extensive course of study, than if several years were spent in the acquisition of a difficult foreign language. The most important of all knowledge—the knowledge of Scripture truth—can be as clearly, as powerfully, and as readily communicated in their own language as in English; and if they are in the habit of associating all their religious views and feelings with their native tongue, they will, it is believed, be able with more readiness, and with greater effect, to communicate their knowledge to their countrymen. To those, however, who may be trained for the work of the ministry, the stores of English literature should be rendered accessible, and to such it is contemplated to give English instruction.

The school is at present one of our principal means of usefulness. The boys are entirely under our control, and removed in a great measure from heathen influences. They come to us at an age when their minds are open to religious impressions, and among them we may look for the most decided manifestations of the power of the Spirit. Although occasional visits to parents are unavoidable, the general indifference to all religion will commonly prevent any specially injurious influences, other than the general evil tendency of ungodly associations. It is only on a few occasions that at such visits there will be any temptation to perform idolatrous rites, and if they were resisted, it is not probable that they would be commonly very strongly insisted on. Several of the boys seem to be at times seriously impressed, but we are not able to report any special religious impressions, except in one instance. Of one of the oldest of the boys we entertain the hope that if his heart has not already been changed, he will ere long be brought to the full knowledge of the truth as it is in Jesus. Should our hopes be verified, he bids fair to be exceedingly useful, as he evinces not only considerable aptitude for learning, but possesses many excellent qualities. He has always been remarkably attentive to his studies, grave, sedate, amiable, and has for several months been known to be in the habit of secret prayer. Though English is not taught in the school, he has a strong desire to learn it, and accordingly has been encouraged to devote his attention to it out of school hours. He has already made good progress, not only in reading, but in writing and composition.

It was at first intended to allow the pupils nothing but their food, leaving them in general to depend upon their parents for clothing. As a large majority however of those who have applied were too poor to clothe their children respectfully, and as nearly all were of that class who are

influenced in giving us their sons more by a desire to be free from the burden of their support, than by a sense of the advantages to be gained, it has been judged best for the present to put them all on the same footing, and assume the entire support of all the pupils. We are confident, however, that when we become better known we shall have no difficulty in obtaining as many scholars as we may wish, without burdening the mission with this expense. As we would not exclude any, however, on account of poverty, we must expect always to have some pupils depending upon us for their entire support. Since we are here free, not only from the trammels of caste, but in a great measure, too, from those divisions of society, which, in the west, are formed by rank, and wealth, and education, we lose nothing by receiving boys from amongst the poorest of the people. Industry and talents, with a moderate stock of knowledge, will command respect and influence, notwithstanding family poverty.

This school is our chief hope for raising up a native ministry, and therefore, independently of the interest which attaches to it in reference to the pupils themselves, it is on this account an object deserving of the special and constant prayers of God's people. We trust the Lord of the harvest will send forth from it many efficient labourers into his harvest.

It has long been intended to establish a school for girls, under the superintendence of Mrs. Cole. Ill health, and the difficulty of inducing parents to give up their daughters who have attained a suitable age, has hitherto prevented the accomplishment of this design. Two little girls, however, have just been obtained and bound, and the school will be commenced in the hope that the number of scholars will soon be increased.

#### *The Press.*

This department of our labours has hitherto been viewed not only as a means of disseminating the truth, but as carrying on an experiment of the highest importance in its bearing on this part of missionary effort for China. The practicability of printing Chinese with metallic divisible type is no longer an experiment. It has been fully demonstrated. We think, too, that it will ere long prove itself to possess many and great advantages over the method of printing with blocks. The books thus printed are generally admired by the Chinese, and we have recently had an application from one of the mandarins of the city to print a favourite work for himself and his friends. It only remains to carry this system to that degree of perfection of which it is susceptible, and attention has been given to the improvement of our font. This is a work that must go on gradually, as improvements are suggested by experience.

We have recently received a font of Mr. Dyer's metallic type, cast at Singapore, which will be an important addition to our facilities for printing.

During the past year we have printed the following works.

Books Printed.	Size.	No. of Pp.	No. of copies.	Total No. Pages.
Tract on Idolatry -	12mo	8	3000	24,000
Decree tolerating Christianity -	12mo	8	31,000	248,000
Appendix to ditto -	12mo	2	31,000	62,000
Catechism for Children -	12mo	38	1200	45,600
Tract on the Sabbath -	12mo	6	6000	36,000
Tract on Idolatry, 2d ed -	12mo	8	5000	40,000
The Syrian Monument -	12mo	6	500	4000
Appendix to List of Characters -	4to	6	150	1800
Discourse on the Character of God -	12mo	6	1000	6000
Ditto, 2d edition -	12mo	6	2000	12,000
Abridgment of Christian Doctrine -	12mo	20	2000	40,000
Tract on Opium -	12mo	14	2000	14,000
Life of Christ -	12mo	25	2000	50,000
Extracts from the Mandarin or Chinese Speaker	8vo	106	500	53,000
		260	87,350	*636,400

We have thus printed twelve works, with two editions of two of them, giving in all 260 pages, 87,350 copies, and the total number of pages, 636,400, [1,372,800.] As was anticipated, this shows a large falling off from the number of pages printed last year. A comparison of the editions, however, with those of last year, will show that the difference is chiefly in the number of pages printed, not in the amount of labour performed. Last year large editions were published of nearly all the works printed; while, with the exception of one small tract, the editions of this year have been small. The labour of composition for the same number of pages has therefore been much greater than it was last year. Besides this, the chief compositor has given much of his time to the perfecting the font of type, leaving a great part of the labour of composition to be performed by boys but partially instructed. There has also been a loss of nearly two months' time in consequence of losing the head foreman, and the necessity of instructing another.

A much more commodious building for the press has been obtained, to which it was removed in April. We have now in press the Gospel of Luke, with explanatory remarks, and Gutzlaff's translation of the Pentateuch. One thousand copies each of the tract on Idolatry, and of the Edict on Christianity, were printed for the Baptist mission. The "Selections from the Mandarin; or the Chinese

\* [Equal to 1,372,800 English pages.]

Speaker," is a work designed to give specimens of the colloquial style of the Mandarin dialect. It was compiled and translated by the late Robert Thom, Esq., H. B. M. Consul for Ningpo, and was printed for him. Many of these tracts have been sent to Macao and Amoy, but much difficulty has been experienced in supplying these missions, in consequence of the want of opportunities by vessels from Ningpo. It is very seldom we are able to send directly to Amoy, and to send by way of Hong Kong would involve a heavy expense for freight.

### *The Distribution of Tracts*

has not been neglected, and the truth has thus been presented to many minds which might otherwise have been left in entire ignorance of the way of life. Most of the tracts which we have put in circulation, have been distributed in the city of Ningpo and its immediate vicinity; but occasional opportunities have offered of sending them by persons who have seemed to feel some interest in them, to several of the neighbouring cities. We trust that by these silent messengers of truth some hearts may be touched, which could never be reached by the voice of the living preacher. While, however, we estimate very highly the value of Christian tracts as an auxiliary to missionary labours, we regard them as important, chiefly, as in some degree preparing the way for our more direct efforts as preachers of the Gospel, and as awakening in the hearts of some a desire to inquire concerning our doctrines. The cases seems to have been very rare, in other parts of the heathen world, in which the reading of tracts alone has been sufficient to lead to the saving knowledge of the truth. There is nothing in the state of learning, or the extent of education among the Chinese, to lead us to anticipate a happier result here. We have not therefore been solicitous to distribute large numbers of tracts. As a general rule, we have withheld them from such as did not give some evidence of a knowledge of the characters; and not unfrequently have felt constrained to refuse them even when urgently solicited. We could have given away without difficulty all that we have printed, and many more, but we think it important not to scatter them so abundantly now, that they will cease to be sought after when we shall have better tracts to offer them, and when we shall be better prepared to accompany them with oral instruction. They are generally received with eagerness, partly for their novelty, partly from a simple desire to possess what can be so easily obtained, and in some cases, from curiosity to learn what the foreigners teach, accompanied, perhaps, in some instances, with an undefined feeling that they may teach a new and better way of obtaining the favour of the gods. In some cases, how-

ever, the wise in their own conceit have refused to receive them. In all cases the truth thus scattered, as to saving influences, must be as seed cast upon the waters. It may possibly be washed to some fertile shore where it will take root, and spring up, and bring forth fruit, and we may find it after many days.

It is, however, chiefly upon the divinely appointed means, the

### *Preaching*

of the Gospel, that we rely for bringing men to an experimental acquaintance with the way of salvation.

In no land can the press be more than an auxiliary—a secondary means to accompany the voice of the living preacher. China is far from being an exception to the rule. There are, on the contrary, many considerations which lead us to think that, to a greater extent than elsewhere, the great instrumentality for the evangelization of China must be the public oral declaration of the truth. Though true that the language as written is read and understood in all parts of the Empire, it is now generally conceded that the number of those who are able to read it intelligently, as compared with the mass of the population, is very small. It is not likely that the number of readers will ever be greatly increased while the language continues in its present state. In the most enlightened nations of the west, it would be folly to expect that the mass of the people—the labourers—the mechanics and tradesmen,—should ever become readers of the dead languages. It is almost equally idle to expect the Chinese to become a nation of readers while their written language remains essentially different from the spoken. Years of study in the early period of life must be devoted wholly to the language in order to be able to read it with ease and pleasure; and that, too, when all other studies are excluded. Where poverty is so universal as in China, it is not to be expected that more than a small proportion of the people will be able to spend so much time and money as will be necessary to a respectable education. But it is not only the difficulty of acquiring the language, but the difficulty also of retaining it when acquired, that must be overcome. This is probably as difficult as for those who in their daily intercourse use the English language to keep up a knowledge of Latin and Greek. Men of business, indeed, must use the characters in their correspondence, and this serves in some measure to keep up the knowledge which they acquired in their youth. But the instances seem to be very common even among them, in which they are not able to read the classical books with facility. The thorough Chinese scholar must make the study of the language the business of his life. The difficulty of ac-

quiring the language may be inferred from the great importance attached to it. The only aristocracy known in China, is based upon the knowledge of the language, and appointments to the highest offices in the state are graduated according to this rule, except where the necessities of the imperial treasury dictate another course. It seems therefore, that if the press is ever to become in China the mighty engine of good or of evil, which it has become in the West, there must be some change in the written language. Whatever the change may be, its nature must be such that the language which speaks to the eye, and that which speaks to the ear shall not materially differ from each other. Still, although the number of readers in proportion to the population is small, the *absolute* number is very great, and there is therefore every encouragement to distribute tracts abundantly.

When you remember that it is less than two years and a half since the first of our number arrived, and that most of us have been on the ground but eighteen months, you will not expect us to report that we have yet done much in the way of public preaching before regular congregations. We rejoice, however, that we can say that a beginning has been made. A service has been kept up throughout the year by Dr. McCarter, in the room in which our English services are held. The audience is composed chiefly of the boys of the school, and Miss Aldersey's girls' school, but there are always a few others present. In June last, another service was commenced in the city. Though the situation is rather retired, we have had an audience varying from forty to seventy. A second service in the city has just been commenced, and has been well attended. We must speak literally with stammering lips, but we trust the Spirit of God *will* honour the truth even thus communicated, and make it the power of God unto salvation. That we are able to speak at all is a matter of thankfulness, and we must not despise the day of small things. These services are by no means the counterpart of those which we have been accustomed to attend in our own land, but it is not a small matter that the glad tidings of salvation are publicly proclaimed from Sabbath to Sabbath in a city in which less than five years ago a Christian missionary dared not set his foot. It is not possible to secure at once the order and reverential silence, which are observed even among heathen, where public worship has been longer established. It is not easy to bring the people to reverence the place of worship, or to feel that it is a solemn thing to worship God. They have been too long accustomed to the mockery of idolatrous worship. The services consist simply of a short prayer, followed by an address suited to the wants of a people utterly ignorant of the first principles of our holy religion. Sometimes it is a simple Scripture narrative with appropri-

ate remarks, and sometimes a more formal exhibition of the depravity of the heart, the necessity of a Saviour, the atonement of Christ, and the absurdity of idolatry.

Our oral instruction, however, must still be confined in a great measure to conversation in private, as opportunities are offered. Here a wide field is open before us, though we have not that freedom of access to the people in their families which we could wish. In the discharge of this part of our duty we dare not say that we have done what we could. We are sensible that in this, as in many other things, we have come short; and stand in need of that blood which cleanseth from all sin, and of that grace which will enable us in future to press forward with greater zeal in our work.

In addition to our efforts in this city, occasional excursions have been made to some of the neighbouring villages for the purpose of distributing tracts, and speaking to the people. These excursions have ordinarily been confined within the limits of an afternoon's walk, though we have sometimes gone in boats and extended them further. This part of our labour will become more important, as our facility in the use of the language increases;—and we have an extensive district, to every part of which we have free access.

#### *Medical Practice.*

Of this department of our work it will not be necessary here to speak particularly, as a separate report is forwarded by the physician. Dr. McCarter, having dissolved his connection with the Medical Missionary Society, and the hospital previously under his care, having been transferred to the physician in connection with that Society, he has confined himself chiefly to private practice. Numerous applications have been made too, at his own house which have been attended to; and many sufferers have been relieved from their pains and directed to the Lamb of God that taketh away the sins of the world—to the great physician who healeth all our diseases, and crowneth us with loving kindness and tender mercies.

#### *General Remarks, in Conclusion.*

We have thus presented a brief sketch of our operations during the year. It may strike you perhaps as exhibiting but a meagre return for the labours of a year. It affords us, however, much ground to thank God and take courage. True, indeed, most of the work done has been of a preparatory nature, but we should remember that the husbandman has long patience in waiting for the reward of his toils. He does not regard the time as thrown away which is spent in breaking up the fallow ground, enriching the soil, and putting in the seed, because he

cannot immediately reap. In the history of modern missionary enterprises, the season of patience, by which God has tried the faith of his people has generally been of many years continuance. We have been more highly favoured. We have already been permitted to introduce into the fold of Christ's flock by baptism one at least, of the former victims of superstition. Much has been gained too, in experience—in a knowledge of the habits, disposition and modes of thought of the people, which may help to guide us hereafter to the means of gaining access to their hearts. We have laid a foundation for such a knowledge of the language as will enable us to declare intelligibly the whole counsel of God. We have begun to be favourably known among the people. Large numbers have had opportunities of learning something of our character and habits, and have particularly noticed our observance of the Sabbath. Many have become acquainted with our object in residing among them. Not a few have obtained a very considerable knowledge of the doctrines we teach; while hundreds have learned enough of the way of salvation, to put their trust in the Saviour, and secure eternal life, were it not for an evil heart of unbelief. The year has not therefore been entirely barren of results.

The nature of the work to be done cannot, however, be learned from a simple statement of labours performed. The missionary work in all lands must be essentially the same, but it assumes different phases, varying with the character and habits of different nations. It is everywhere a conflict of truth against error—of the word of God against the impure teachings of the corrupt heart. But error does not everywhere manifest itself in the same form. It may not therefore be uninteresting or unprofitable, in connection with the above statement of what we have endeavoured to do, to throw together a few notices which may serve to exhibit more clearly some of the most prominent features of the work in this field, so far as its nature depends upon the character of the people among whom we labour. It must be borne in mind that we are speaking chiefly of Ningpo, and that many statements may be true in one part of China, which are not true in other parts. We confine ourselves to such observations as have a direct bearing on missionary effort.

To whatever land the missionary of Christ directs his steps, bearing the religion of the cross, he is almost everywhere met by a counterfeit religion. It is so here. Yet all religion, of whatever kind, sits lightly upon the shoulders of the people. There is no venerable system of superstition, deeply rooted in the affections of the people, and sustained, as in India, by a crafty and influential priesthood, wielding

a more than princely power: though the number of the gods is countless, they are little revered even by the most ignorant, and still less by the better informed. Even those who are most devout and diligent in their worship of the gods, are influenced solely by the hope that they will obtain some personal benefit by it, and are not wedded to any particular system. They are quite willing to abandon the worship of one, if they can be induced to believe that greater advantages will accrue to themselves by the worship of another. The religious feeling of the mass seems to be simply a vague notion that there are superior powers—probably Heaven and Earth—which ought to be worshipped, and that it is expedient, on particular occasions, to seek their favour by offerings and prayers. Men are seldom found worshipping at the temples. The priesthood is to a great extent supported by the devotion of the women, who, though forbidden to go to the temples, by laws which the indifference and venality of the mandarins render a dead letter, are often faithful in reading their prayers before the idols, and in observing the numerous fasts imposed by the priests.

The homage paid to Confucius is undoubtedly idolatrous; yet it can hardly be considered as holding a place among the rites of religion. He is worshipped not as a god, but as a man; and he is not regarded as possessing divine power, or exercising any immediate control in the affairs of men. His followers may therefore be regarded as strictly atheists. Yet the strictest of this class—the mandarins—do not scruple to repair regularly, twice a month, to present their offerings at the temples; and in times of public distress, they worship every day. Twice during the present year they have strictly prohibited the slaughter of animals; once to procure a cessation of excessive rains, and once to avert the evils of long-continued draught. But they have gone further than this, in sacrificing their own avowed religious views to those of the people. We have witnessed the sad spectacle recently of all the highest officers of the city repairing daily to an idol temple, to prostrate themselves before a *senseless fish*, to procure the blessing of rain. This is all done no doubt to keep the people quiet and prop up their own weakness, but it shows how little importance is attached to any particular set of religious tenets. In our work among this people, therefore, the task of pulling down old systems, will probably not prove so great as in other parts of Asia. The foundations on which idolatry rests are not laid so deep nor so firm, and we may therefore devote our energies more completely to the work of building up the glorious edifice which is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Superstition, the offspring of ignorance, has a firmer hold on the minds of the people than idolatry has upon their hearts. Their minds are filled with vain imaginations, of things not visible; and the learned and the ignorant, the idolater and the atheist, alike yield implicit credence to the system of auguries and portents, lucky and unlucky days, and the whole round of future revealing signs. The day and hour, the year and month of birth, clearly foreshadow the future destiny, and no one enters upon any important undertaking in the face of an unlucky omen. Not a few of the notions which prevail among the vulgar in more enlightened nations, find their counterpart here; but while they are there confined to the few, they are here the guide book of the many. The belief and fear of supernatural powers, here as elsewhere, are the cause of much suffering. The effects of this fear are more terrible here from its universality. It is but recently that the whole population of this region was thrown into consternation by the belief that mysterious, powerful, invisible spirits, were sent forth by myriads, by men dealing in magical arts. Thousands were held in terror for weeks, and spent many nights in watching, not daring to close their eyes in sleep. It is thus that Satan rules in his kingdom. He brings the mind, as well as the heart, under his sway. It is not by any address to the reason that such absurdities will be robbed of their influence. They address themselves to the feelings, and will be overcome with greater difficulty than idolatry itself.

The combination of idolatry and superstition have produced their usual terrible effects in degrading the mind. To them we must attribute, in a great measure, the universal stagnation of mental energy, and the general, almost childish imbecility, which characterize the Chinese mind. The effect of this is to disqualify for the enlightened and dispassionate search after truth; to curb, or wholly quench, the spirit of curiosity; and to induce an entire contentment with utter ignorance of all that it is most desirable to know. Hence the difficulty of awaking a spirit of inquiry or anxiety in reference to religious truth. The cold and heartless assent to all that may be said, the careless nod of the head, or equally careless word of approbation, too often the index of utter indifference alike to truth and error, are even more discouraging, more trying to the patience, than open and decided opposition. All seem content with old thoughts, old customs, old modes of doing things: and not only content but in love with them. Whatever is new is almost an object of suspicion and jealousy. Not only do the farmer and mechanic ply their occupations with the same rude instruments which their fathers were wont to employ, but even the man of letters is content to deal with the thoughts

of those who have gone before him, and ring the changes on the words which express them, without caring to alter, amend, or add to them. The end, in Chinese composition, is sound rather than sense. At the examinations for literary degrees, the merit of the essays produced is determined by the smoothness of the sentences, and the acquaintance with the classics displayed. There is no effort to elucidate a subject, to inquire after truth, or to present new and striking thoughts. The classics are used for the purpose of these essays, very much as the carpenter uses his lumber. The material is all there. It is only required to make a display of ingenuity in turning it into new forms. In consequence of this feature of the Chinese mind as we now find it, our work will partake very little of an argumentative character. We are not likely to be often drawn into disputes, either in public or in private. We will be left to devote ourselves wholly to the more pleasing work, though not less difficult, of giving instruction in the great doctrines of revelation.

The idolatry of China consists not solely, nor chiefly, in the worship of idols. The worship of ancestors, though a less revolting, is really a more dangerous form of idolatry. It is this that rears itself like an impassable barrier in the way of the progress of the Gospel. Permeating as it does every province, and every hamlet of the empire, embracing all classes and conditions of men, overstepping the dividing lines of all religions, it closes every heart against the entrance of the Gospel. Having its foundation deep laid in the tenderest and most amiable feelings of our nature,—feelings which commend themselves as well to the conscience as the heart,—it is a wonderful exhibition of the tendency of the depraved heart to convert virtue itself into crime, and of the art and craft, with which the great Adversary turns this tendency to the accomplishment of his own diabolical purposes. Next to Popery, it is one of Satan's greatest master-pieces. The strength of the Papal delusion consists in the amount of revealed truth interwoven with its falsehoods—of this, in the amount of truth made known by natural religion, which has been incorporated with it. As ministers of Christ we must denounce, as wicked and abominable, the practice itself, while we must approve and commend as highly pleasing to God, the principle—the feeling of the heart, on which it is founded. Unlike heathen worship it has a hold upon the affections of the people, and the neglect of the idolatrous ancestral rites, is almost universally looked upon with abhorrence, as the index of a heart destitute of every right feeling. Add to this, that the principle on which it depends is the very foundation on which is built the fabric of Chinese law,—the corner stone on which rests the security of the imperial throne, and

that it is sustained by all the power of an absolute despotism, backed by the overwhelming force of universal public sentiment, and it may be conceived how perfectly futile must be all the efforts of a few feeble missionaries in the extreme borders of the empire, to overthrow it. We remember, however, that God is glorified in our weakness. When the work is done, it will be manifest to all that the Son hath wrought it.

Gross impurity of morals, is ever the concomitant of heathenism. Chinese philosophers teach a comparatively pure morality; and the code given by Confucius is perhaps as pure as ever proceeded, among heathen philosophers, from any other source. But this is not the morality of the people. Dark, indeed, would be the picture of public morals in China, if correctly drawn.

Deceit, fraud and licentiousness prevail to an appalling extent. To lie is not looked upon as a crime, and to accuse the most respectable men of falsehood is not even regarded as an insult. To be detected in an attempt to defraud is attended with greater odium, and there is a tolerable measure of honesty in the transaction of business, though it is the honesty of policy, not of principle. Though we see but few of the evidences of infanticide we have every reason to believe that it is lamentably common. The poor destroy by neglect, if not by actual violence, their female children, who would only be a tax upon their resources, and the mother *always* destroys the fruit of her dishonor.

We must not however look only at the dark side of the picture. The immorality of China is the immorality of its human nature, not of its idolatry. It forms no part of her religion. Licentiousness and fraud are neither inculcated in their holy books, nor encouraged by legendary accounts of the example of their gods. Cold-blooded murders, desperate encounters and fatal affrays, in this part of China, are seldom heard of; and violent mobs do not often disturb the peace of society. Those which we have known, have been but the popular resistance to the rapacity and oppression of unprincipled rulers. If deceit and fraud are prevalent, you are not more liable to be over-reached and deceived by your neighbour than in most other countries. In our denunciations of vice we shall therefore have the public voice in our favour, and practices which conscience reprobates as immoral, will not be defended by the voice of religion as virtuous.

The state of society affords us many grounds of encouragement. No dividing walls of caste separate the people into different grades cut off from friendly intercourse with other. The minds of those who may be favourably impressed with the truth, will not be filled with dread at the thought of scaling those walls, and braving the consequences of a step which renders them

outcasts from society. There is even a higher degree of community of feeling, and fewer divisions of society than among the civilized nations of the West. There is no titled aristocracy. Learning and wealth do not draw so distinctly as in the West, dividing lines of society, and there are few, if any, great landed proprietors who stand aloof from the cultivators of the soil. The mandarins have little friendly intercourse with the people. They are a class by themselves, shut out from the people, partly by the dignity of office, partly by being sent to rule in provinces where the people speak a dialect which they do not understand. This is one extreme of society. The other extreme is composed of the vilest of the people, the disgraced, the beggars, banished criminals, and those on whom has been fixed the bar of the government. All between these two extremes may be regarded as a conglomerate mass, made up of poor and rich, learned and unlearned. These may all associate on terms very nearly approaching equality. The master and servant, the man of letters, the wealthy merchant and the common labourer, may meet together at the same table; and no deference is exacted from one which is not returned by the other. As in every land where the influence of the Gospel is not felt, the female sex are not permitted to occupy the place which belongs to them. They are excluded from all the advantages of education, and for the most part are kept in a state little better than servitude. They are compelled to submit to the usual badge of servitude, exclusion from the table of the other sex, though this rule is often violated. Their situation, however, is incomparably better than in most countries under the influence of heathenism. The service imposed upon them is ordinarily in the sphere of their appropriate duties, and they are commonly treated with civility and kindness, though it is not to be expected that the authority assumed over them should not be often abused.—In view of these facts we may hope that when the truth shall have begun to make an impression upon the public mind, it will run and have free course and be glorified. An influence once commenced will rapidly extend itself. The stream of salvation will flow, not in a narrow channel hemmed in by rocks on all sides, and constantly turned from its course by adamantine walls, but will spread its fertilizing waters over the wide surface of a level plain, and over the face of the whole land.

We think, therefore, that in the midst of many of the peculiar difficulties which belong to the nature of the missionary work in all lands, we have some singular advantages which should animate us in our efforts and encourage the church in her prayers. Seldom have missionary operations been commenced among any people under more favourable auspices, and there are few mis-

sionary fields, if any, which present a less forbidding array of obstacles, or afford greater encouragements. We are in the midst of a peaceful and quiet people, who always receive us politely and treat us with civility. Though dwelling among a heathen people, protected simply by the obligation of a treaty—an obligation not felt by the multitude—we feel as safe from lawless violence as we would even in the peaceful cities of our own more favoured land. We may with as much freedom and boldness publish the pure Gospel in all its simplicity, as in any city in America, and with less fear of external interference than in many cities of Christian Europe. The fields are white to the harvest. The view of the field itself, and the developments of Providence, may justify us in anticipating at no distant day glorious triumphs of the Gospel. The victory, if gained, however, will not be gained without a struggle. Already the ground is disputed with us by that wonderful power which has so often been drunk with the blood of the saints, and which is now making such vigorous efforts to extend itself in every part of the world. France has recently, in more than one instance appeared as the ally of Rome, and the French ambassador, when in China, with a zeal which is worthy of all commendation, exerted himself in her favour. At Ningpo he procured the restoration of a house and piece of ground which belonged to the Papists during their palmy days in China, and which, unclaimed by them, has for many years been in the hands of the mandarins. The house is now occupied by a French priest, and several native priests from their mission in the province of Sye-chuen. Their influence is already beginning to be felt, and their name having so long been associated with the building they occupy, is familiar to the people. We may therefore expect to bear a part

in the conflict with the Man of Sin which has already commenced in every quarter of the world.

In the review of the year we must acknowledge with gratitude the kindness of God in moving the heart of him whom he has placed upon the throne, to repeal those sanguinary laws which, during several reigns, have made the profession of the religion of the cross a capital offence. This is another of those providential events by which the great Head of the Church is preparing the way for the establishment of his kingdom in this empire. Who can doubt that he will carry on that which he has so wondrously commenced? We are far from anticipating the tide of foreign influence will be stayed, or that the gates of China will ever again be closed against the Gospel. Yet we must not too confidently expect that the onward progress of the Gospel will not again be retarded. The political revolution which commenced in the triumphant career of the British arms has not yet wrought out its results, and it belongs not to us to say what will be its future developments. Symptoms of instability already begin to be manifested. The weakness of the government can no longer be concealed, and the lowest of the people have not failed to observe it. When it is remembered that the reins of government are in the hands of foreign usurpers, the overthrow of the present political fabric may be regarded as an event brought within the range of probabilities. In any event, we know that He to whom all power is given in heaven and upon earth, will not be indifferent to the welfare of His church. In His own good time the promise will be made good, and they of the land of Sinim will cast their idols to the bats and to the moles, and give glory to the God of Heaven, who only doeth wonders.

NINGPO, October 1st, 1846.

## MISCELLANEOUS.

### EASTERN AFRICA: MISSION AMONG THE WONICAS.

#### *Settlement of the Missionaries at New Rabbay.*

In the Missionary Chronicle of May, 1845, and of the same month, 1846, there are notices of the only Mission on the Eastern Coast of Africa, a mission undertaken by the Rev. Dr. Krapf, of the Church Missionary Society. The last accounts of Dr. K. left him exploring the country near Mombas for an eligible mission-station.

During his residence in those regions, Dr. Krapf has been called to endure deep affliction in the death of his

wife. He was also visited with long-continued and severe sickness, and was obliged to live and labour by himself. His faith, however, did not fail; and now we are allowed to see him with an associate missionary, their station selected, and their prospects encouraging. We insert the following extract from one of his Letters in the Church Missionary Record of January last. It was written at New Rabbay, "on his knees in a dark cottage," under date of September 29, 1846. It gives an account of the circumstances under which the new station has been occupied, and shows the spirit by which the missionaries are animated.

In the middle of August our sickness took a turn, so that we thought we might venture to move from Mombas to the place of our destination. We started on the 22d of August, sailing along the oft-mentioned Bay of Rabbay, which extends about eighteen miles inland. The next day, however, after our arrival at the plantation of a Native in whose cottage I have been used to sojourn, I was severely attacked by fever, which rendered it doubtful whether I could go up to New Rabbay, situate four miles distant from the Bay. The Chiefs called on us, and appointed the 25th as the day on which they wished to receive us. When I arose in the morning of the 25th I felt the fever rapidly coming on; but I would not give way to apprehensions, nor delay our departure. The cold stage of the fever had already commenced when we started, and I was shivering in a high degree; but I said, in my heart, The Mission must be commenced; and should death or life result to me, I can now have no regard to sickness whatever. With these feelings, and inward groanings to the Lord, I left, with my dear brother Rebmann, the plantation of our friend. Mr. Rebmann also felt so weak, that he thought he should not be able to walk all the way to New Rabbay. We therefore agreed to relieve one another by riding the ass which we had with us. Having tried for a while, however, to walk, I was obliged to give it up, *nolens volens*, and to use the back of our animal for the remainder of the journey. Brother Rebmann was thus compelled to travel entirely on foot. With great difficulty, and suffering violent pain, I ascended the steep mount on which New Rabbay is situated. I think that scarcely any other Mission can have been commenced in greater weakness; but it should be so in our case, in order that we should not glory in ourselves, and that our successors might remember under what circumstances this Mission was begun. The Lord pleased to try us, whether we would love our own comforts and lives more than His cause and glory. No natural eye can see or understand this plan. Everybody would have thought us to be mad: but we know that no truly divine work has ever been, nor ever will be, accomplished, unless the human agency through which it is carried out has passed through many and great tribulations.

On our arrival at the village the Chiefs received us in a very friendly manner. After they had kindly given me rest for a few hours' sleep, they assembled in order to welcome us again, and to appoint the day when the house should be built. At the same time it was agreed, on our part, what reward we should allow to them for their permission to reside among them, and for the construction of our cottages, which they wished to erect by their own toil

and labour. After this had been agreed upon, it was arranged that on the 27th the first materials for building should be collected. This was done, but so slowly, that we soon perceived the great delay which would take place before the whole building should be finished. Of course we could not expect that Heathens, who have not yet been instructed in the Gospel, should act toward us disinterestedly. We cannot expect the fruits of the Spirit from a heathen tree. We only wanted a spot, from which to direct the weapons of the Spirit against the bulwarks of heathenism. This was granted, and, in fact, the Wonicas behaved themselves throughout very friendly and properly.

On the 16th of September we had the great joy to see our cottage covered, and thus that part of the work which the Wonicas were to perform was over. It is now our task to plaster the walls with clay, and to make all such improvements as we may think necessary for our comfort. The house consists entirely of wood: its length is 24 feet, and its breadth nearly 18. The spot on which it stands commands an extensive view, especially to the East. We can see the castle of Mombas, and ships entering the harbour. Of all the bays and creeks which run landward we have a majestic view. The mount is about 1000 or 1200 feet above the level of the sea, and the air is much superior to that of Mombas: we felt that our health had improved even a few days after our arrival.

Since I have been here I have not had a fever attack of any consequence. Brother Rebmann also finds his bodily health improved since his arrival. I must, however, remark, that the hard labour which devolved upon us in building, contributed to improve our health. We had to quarry large stones, to cut our timber—in fact, we had to be everywhere and to do the work ourselves, as the Wonicas, according to their low scale of civilization, would have made everything crooked and most miserable. I am certain, if you had been able to see our dirty and ragged trousers, the wounds on our hands caused by thorns and the stone—in short, if you had seen our outward appearance, you would have not looked upon us as Reverend Missionaries. But we must stoop to every privation if we wish to do the Lord's work. Notwithstanding, our hearts were joyful in Him, and His Word was to us more precious than at more quiet seasons. We have no doubt that the selfish and worldly mind of the Wonicas will cause great obstacles; but we know that the Gospel can conquer all obstacles whatever.

## MADAGASCAR.

*Cheering Intelligence.*

The late accounts from this island, where in late years the spirit and the fate of the martyrs have been so often exhibited, are of a truly rejoicing character. We quote some extracts from a letter of Mr. E. Baker, Fort Louis, Mauritius, October 25, 1846 :

I have just received from Madagascar, seven letters of the deepest interest, from the Native Christians. Their chief topic is the conversion to the Christian faith of Rakotondradama, the queen's only son, and heir-apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human help apparently afar off, the Christians, after seeing at least twenty of their number suffer martyrdom, were becoming discouraged, when they found in the young prince, now seventeen years of age, if not an all-powerful support for the present, at least a bright hope for the future, should an overruling Providence place him on the throne of his ancestors.

My first letter, dated "Tamatave, June 24th, 1845," makes no mention of the prince. The second letter, dated "Tamatave, Dec. 8th, 1845," conveys an urgent petition for religious books to be sent to Foulpointe. The prince's conversion had then taken place; but the writers do not mention the circumstance, probably not having the prince's authority to do so. They had been sent up to the capital since May, 1845, and were just returned. There they had found twenty-one Christians in bonds, on account of having held religious meetings; and they write :

" Nevertheless, the queen's orders respecting these twenty-one were by no means severe; for when they had been ordered to give up the names of their companions, and had refused, the queen ceased to make inquiry."—" All the rest of us are well, by the blessing of God; and the kingdom of God is progressing and extending exceedingly—the people of God multiplying greatly in number, although dark is the working of Satan."

I find from subsequent letters, that this moderation of the queen was owing to the influence of the youthful prince, who seems to have acted with equal prudence and courage.

The next letter, in the order of dates, is dated, "Antananarivo, January 8th, 1846, addressed to the Malagasy refugees in this island, and states :

" The increase of people believing the word of God is very great, and the Prince Rakotondradama, has received the word of God; so that the twenty-one captive Christians were not put to death by the queen, for Rakoto pre-

vented it, by the blessing of God, and the queen has not slain them. The land is full of robbers, and the queen is continually putting them to death; yet they will not be stopped, but continue to increase."

My next letter of the same date, gives some particulars of the prince's conversion :

" This is our state here: the Christian assemblies became lukewarm and discouraged, after the martyrdom of the nine Christians in 1840; but a certain youth received the word of God, and became exceedingly bold and powerful in proclaiming it; and we had assemblies every Wednesday, and Saturday, and Sunday, in a large house, and we became very numerous, (more than 100 new converts were made.) The name of this young man is Ramaka; called by us, for secrecy, Rasalasala, (the bold one.) It was he, through his courage, that obtained the prince to receive the word of God. If it had not been for the help of God, through the intercession of Rakoto, the twenty-one Christians would have been destroyed. Tell all our friends that Rakotondradama does indeed receive the word of God in much love; but his mother remains [a heathen.]"

The next letter, dated "Antananarivo, 10th January, 1846," addressed to me, contains similar details :

" We received your letters, and were exceedingly delighted to obtain the Gospels and 'Pilgrim's Progress,' for they are easy to be concealed during the darkness of our country, but are quite insufficient, for we are exceedingly numerous, and have obtained Rakotondradama to embrace the word of God, by the Divine blessing, and he does receive it with true affection and joy, without wavering."

The prince's fidelity was soon put to the test by the apprehension of the twenty-one Christians, five months after his conversion, when he seems to have acted with all the devotedness and prudence of Queen Esther, for the deliverance of her people from the machinations of Haman:

" And we, five months after we had gained over the prince, were the subjects of a persecution, twenty-one being made prisoners, and nearly put to death by the queen; but by the help of God, afforded to Rakotondradama, it was prevented: the queen's heart relented. These twenty-one were out of one hundred who had recently received the word of God, and had been accused to the government; but, by the blessing of God, the accusation was not pursued; for Rainiharo (the Queen's Prime Minister) burnt the list of names, having found amongst them his own aide-de-camp. The believers augment very much."

Another letter contains a list of the names of the twenty-one Christians, and further particulars, by which it would appear that the prince

begged for their lives, and succeeded; but the punishments next in severity to death were inflicted—nine taking the tangena ordeal, three others being reduced to slavery, and five left in bonds, not having petitioned for a decision. One died of the tangena—the rest were all living—the three reduced to slavery had been redeemed—and four had escaped. In three or four of these cases, the wives were involved in the same persecution, and their names went to make up the number twenty-one; proving the influence of Christianity over the domestic relationship.

My last letter, addressed to the missionaries and myself, is signed with the prince's name, as under his sanction, dated "Foulepointe, February 7th, 1846."

"We went up to Antananarivo, and there met (in a religious assembly) with the queen's son and the persecuted Christians, nothing dis-

heartened by the temptations of Satan, though they may suffer in bonds: and those Christians not persecuted we found increasing exceedingly; yea, becoming indeed many. And Rakotondradama, the queen's son, makes very great progress in the love of the Lord, by God's blessing, and is able to assemble some Christians with himself every night, to thank and praise God. Oh, blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless, the laws of the queen (against Christianity) are very severe; but the kingdom of our Lord, and yours, makes progress; and the Christians augment greatly in numbers, say

"RAKOTONDRADAMA,

"And the Christians at Antananarivo.

"And we at Foulepointe want books, say

"JOSEA, HAREM," &c.

Miss Mag. March, 1847.

## Mission House: New-York, May, 1847.

### ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions, will be held at the Mission House, in this city, on Monday, the 10th of May, at 4 o'clock, P. M.

The sessions of the Board will be continued and concluded in Richmond, Va., during the meeting of the General Assembly; and the Annual Sermon will be preached in that city, under the appointment of the Board, by the Rev. James W. Alexander, D. D. The Rev. George W. Musgrave, D. D. is his alternate.

### VISIT TO THE INDIAN MISSIONS.

The Corresponding Secretary of the Board, Walter Lowrie, Esq., left this office on the 1st of last month, on a visit to the Indian Missions, under the care of the Board. His tour will extend to nearly all the stations, and he is expected to reach this city, on his return, about the middle of next month, June.

### RECENT INTELLIGENCE.

**AFRICA.**—We have received letters from the different stations, of various dates prior to the 4th of February. At Settra Kroo, Mr. Connelly had made an agreement with the natives, by which he is to have the use of a town-house which they were building, on condition of his helping them to erect it. In this place he was to be permitted to preach "when and what he pleases."

**INDIA: LODIANA MISSION.**—Our advices from this mission are dated to the 16th of January. At a meeting of the Presbytery of Lodiana in November, Mr. Adolph Rudolph was licensed to preach the Gospel, and on the 1st of January, Golok Nath, the native licentiate preacher, was ordained by the same Presbytery, as an evangelist. He was appointed to occupy as a sub-station, the city of Jalandhar, about thirty-five miles west of Lodiana, in the territory recently acquired by the British in the Punjab. Two persons were admitted to the communion of the church at

Lodiana ; a Kashmirian Musalman and his wife, and their children were baptized. Through the kind offices of Capt. Larkins, Political Agent at Lodiana, an advantageously situated piece of ground in that city was given by the government to the mission, as the site of a schoolhouse and chapel. Mr. Campbell, and his family embarked at Calcutta for England on the 15th of January, Mrs. Campbell's health being still exceedingly feeble.

**INDIA : FURUKHABAD MISSION.**—By letters dated to the 19th of January, we learn that a very eligible location had been obtained for the Missionary premises at Agra—thus settling a question of no little difficulty. We regret to hear that Mrs. Scott's health had not become better. Under medical advice she was about to visit Sabathu or Simla, in the mountains.

**INDIA : ALLAHABAD MISSION.**—Letters dated to the 20th of January, mention the dedication of the new church on the 1st of that month ; about 400 persons were present, and the services appear to have been highly interesting and refreshing. Two more of the orphans had been received as church-members.

**CHINA : NINGPO MISSION.**—Letters dated to the 10th of Dec., make mention of the good health and the still encouraging prospects of the missionaries.

**CHINA : AMOY MISSION.**—The missionaries of the Board, and other foreigners at Amoy, had been suffering for some time from an affection of the eyes. Mr. Brown, for this reason, made a visit to Canton ; and, at the date of his letter, December 26, was led to expect an early change for the

better. Before leaving Amoy, Mr. Lloyd and himself attended their chapel on alternate afternoons. “ The audiences were generally good, and excellent opportunities occurred constantly of judiciously distributing religious tracts, and sending them into various parts of the adjacent main land.”

**ARRIVAL OF MISSIONARIES AT CALCUTTA AND CANTON.**—We have received advices of the arrival of the Gulnare at Calcutta, on the 20th of January, though as yet we are without letters from Messrs. Morrison, Irving, and the others, who were passengers in that ship. The Grafton arrived in Macao Roads near the last of December. The Rev. John B. French, writing from Macao, January 2, gives the following gratifying particulars :

“ Our passage, though unusually long, was an unusually pleasant one, and we have abundant cause for heartfelt thankfulness to our kind and gracious Father in heaven. The weather was most of the time extremely pleasant, our accommodations were ample and convenient, and our worthy captain could not have been kinder and more attentive to us than he was. We suffered comparatively little from seasickness, and most of us enjoyed excellent health.” Their religious services were attended with the blessing of God, in the hopeful conversion of two persons. “ Several others were anxiously inquiring what they must do to be saved ; and quite a number were under serious impressions. Oh, that God would bless the seed sown, and make it productive of much fruit to his honor and glory !”

#### FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

## DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN MAY, 1847.

<b>SYNOD OF BUFFALO.</b>	<i>Pby. of Buffalo City.</i>	
Buffalo 1st ch mo con	10 00	R Bryson, 5, Mrs Bryson, 5, Little Willy Bryson, 5, Miss H Bryson, 4, Miss McCormick, 5, Miss Clendinnin, 5, Miss McCue, 30, Miss Orr, 5, Mrs Rogers, 5, Mrs Young, 5, Dr Young, 6, Dr Snowden, 5, Mr Stotler, 5, the Misses Porter, 5, S Coyle, 4, Rev Geo Morris 10, Miss Martha Oliver, 1, amt lesser contributions 93, and coll at Mechanicsburg, 8; Dickinson ch, of which 100 to con their pastor, the Rev OLIVER O MCLEAN 1 d, 111, Miss Woods, 30; St Thomas ch, 41 72; Rocky Spring ch, 5; Bloomfield ch, 101 52; Laudsburg ch, 53 55; Buffalo ch, to con Rev JOHN DICKEY 1 d, 100 28; Sherman's Creek ch, 45; Roxbury ch, Miss Mary Pomroy, 5, Miss E Pomroy, 5, Miss Seagert, 5, Mr Pomroy, 1, and Mr Staley, 25cts; Williamsport ch, 8; Waynesboro' ch, 19 50; Dr C P Cummings, 10; Shippensburg ch, including Mrs Stewart's and Miss King's donations, 315; Big Spring ch, 225; Paxton ch, 20; Chambersburg ch, 418 75; Great Conewago ch, 175 25; Gettysburg ch, of which 100 to con "—" 1 d, 126 50; Derry ch, 17 2133 32
<b>SYNOD OF NEW-YORK.</b>	<i>Pby. of Hudson.</i>	
Deer Park ch mo con, 6 66; Goodwill ch, 52; Liberty ch, 30	88 66	
<i>Pby. of North River.</i>		
Matteawan ch	20 00	
<i>Pby. of Long Island.</i>		
Smithtown ch mo con colls. 27 40; ann. coll. 6 70;	34 10	
<i>Pby. of New York.</i>		
Duane-St. ch mo con, 27; N Y 42d-st ch mo con, 7 56; Madison av. ch mo con, 3 75; Sab. sch, in part to ed. John D. Wells in China, 6 25; Brooklyn 1st ch mo con, 15 28; Chelsea ch mo cou. 13; Hammond st ch mo con, 2 67; Brick ch mo con, 2 06; Greenwich bush ch, 2 43; Manhattan ch mo con, 2 25; N Y 1st ch mo con, 95 85; Sab sch for Oma-haw mis, 12 63; University place ch ladies of, 174; Brooklyn 2d ch ann. coll. 96 50; Rutgers st. ch fem for mis. soc. bal. of colls. 47 91	509 14	
<i>2d Pby. of New York.</i>		
Canal st. ch mo con, 13 31; Scotch ch William Post, 75; Richard Irvin, 50	138 31	
<b>SYNOD OF NEW JERSEY.</b>	<i>Pby. of Elizabethtown.</i>	
Woodbridge 1st ch bals to con. GEORGE Y BREWSTER, l. m. 25; Lamington ch, 87 50; Rahway ch. La. for. mis. soc. 23;	135 50	
<i>Pby. of New Brunswick.</i>		
Princeton ch. Queenston Sab. sch. 3 29; Pennington ch to con. ENOCH KETCHAM l. m. 35; Freehold Village ch. family cou. of the Rev D V McLean, 25	63 29	
<i>Pby. of New York.</i>		
Belyedere ch Sab sch, 2; Greenwich ch, 102; Easton ch Sab sch to ed. Jesse M. Howell, 25; Joseph Burke, 25; and Catharine Innis, 18 36	172 36	
<i>Pby. of Susquehanna.</i>		
Wyalusing ch	4 50	
<i>Pby. of Luzerne.</i>		
Wilkesbarre ch	50 00	
<i>Pby. of Raritan.</i>		
Pleasant Grove ch. 15; Amwell 1st United and 2d chs. 36; Amwell 1st ch, 45	96 00	
<i>Pby. of Philadelphia.</i>		
Phila. 7th ch Sab sch for sup of Rev A P Hopper, 50; Phila. 6th ch mo con colls. 117 51	167 51	
<i>2d Pby. of Philadelphia.</i>		
Doylestown ch	37 50	
<i>Pby. of Newcastle.</i>		
Fagg's Manor ch	33 25	
<i>Pby. of Baltimore.</i>		
Alexandria, Va. 1st ch Sab sch, bal of 1846, 16; Frederick ch Md. Abm Haff, don, 2 50; Georgetown, D C, Bridge st ch, 56 43; Mou-okin ch, 16 12		
<i>Pby. of Carlisle.</i>		
Cumberland ch, mo con colls, 25; Middle Spring ch, of which 10 from Samuel Wherry, 25; Silver Spring ch, J. Clendinnin, sen. 10, J. Clendinnin, jr. 5, S Coyle, 8, Mr Bucher, 10,		
<i>Pby. of Northumberland.</i>		
Lewisburg ch, 25; Pine Creek ch. Ladies' Soc, 40 (previously paid on account of Iowa mission); Warrior Run ch, 85; Williamsport ch, 19 82; two ladies, 10; Master Henry C Bradbury, 12cts; Milton ch, 44 50; Sab sch 5; Mr Sanderson's family, 15; New Berlin ch, 42 819 27		
<i>Pby. of Northumberland.</i>		
Lewisburg ch, 25; Pine Creek ch. Ladies' Soc, 40 (previously paid on account of Iowa mission); Warrior Run ch, 85; Williamsport ch, 19 82; two ladies, 10; Master Henry C Bradbury, 12cts; Milton ch, 44 50; Sab sch 5; Mr Sanderson's family, 15; New Berlin ch, 42 819 27		
<i>Pby. of Pittsburg. Pby. of Blairsville.</i>		
Saltsburg ch, 22 56; Indiana ch, 26; Unity ch Fem Miss Soc, 18 37	66 93	
<i>Pby. of Ohio.</i>		
91 05 Lawrenceville ch, 11 80; Mingo ch, 22	33 80	
<i>Pby. of Allegheny.</i>		
Plain Grove ch	11 18	
<i>Synod of Wheeling. Pby. of Washington.</i>		
Washington ch mo con coll,	-	90 96

<i>Pby. of Steubenville.</i>					
Wellsville ch, 12 50; do mo con, 1; Steubenville 2d ch, of which 30 from Rev C C Beatty, D D, to con CHARLES BEATTY MAGILL 1 m, 193 34; Centre Unity ch, 3 19	210 03	in India, 124 62; Brownsville ch, 45 50; Union ch, 20 20'; Denmark ch, 120 75; Jackson ch, of which 1 from coloured members, 81; Sommerville ch, of which 2 40 from children of the cong, 14 10; Prosperity ch, 22 45; Raleigh ch, 17 80	510 23		
<i>Pby. of St. Clairsville.</i>	12 52	SYNOD OF S. CAROLINA.	4 00		
Wheeling Valley ch, 6; Martinsville ch, 6 52		' _____,' Doctor J Morrow, don,			
SYNOD OF OHIO. <i>Pby. of Zanesville.</i>	15 50	<i>Pby. of Bethel.</i>			
Blue Rock ch, 10; Washington ch, Juv Miss Soc, 5 50		Yorkville ch, John Blair, (2 years' contribution)	100 00		
<i>Pby. of Wooster.</i>	13 00	<i>Pby. of Harmony.</i>			
Guilford ch, 12; Mount Hope ch, 1		Beaver Creek ch, bal of last year, 20, ann coll, 43 60, coloured members, for sup of Rev H Ellis, African mission, 1 40	65 00		
SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>	5 00	<i>Pby. of Charleston.</i>			
Bloomington ch,		Charleston 2d ch mo con coll for Jewish mission,	41 60		
<i>Pby. of Miami.</i>		SYNOD OF GA. <i>Pby. of Hopewell.</i>			
Lebanon ch, 5 50; Dick's Creek ch, 41; Harmony ch, 21; Dayton 1st ch, 44 29	111 79	Athens ch cong colls to Feb 1847, 54 50, mo con colls, 45 50	100 00		
<i>Pby. of Cincinnati.</i>		SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i>			
Walnut Hills ch mo con colls, 6 54; Monroe ch mo con, 90cts; Somerset ch bal, 3 75; Cincinnati 1st ch, John Baker, don, 10; Ladies' Miss Soc, proceeds of ann sale, 205 09; Sab Sch Miss Soc quarterly coll, 16 47	243 75	Mesopotamia ch, 100; Hebron ch, 14	114 00		
<i>Pby. of Oxford.</i>	9 25	SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>			
Oxford ch,		Bethel ch, of which 200 from Mrs PRISCILLA DANIELL to con herself and her son, SMITH C DANIELL I ds. 40 from Mrs FRANCES MURDOCH to con herself 1 m, 50 from the Hon THOMAS FREELAND to con himself 1 m, 30 from the students of Oakland college to con the Hon HENRY CLAY 1 m, and 2 23 from the children of the cong, 392 45; Port Gibson ch, 69 40; Pine Ridge ch, 24 20; Jackson ch, 27	513 05		
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		<i>Pby. of Clinton.</i>			
New Albany ch, children of Rev I N Candee, to ed Elizabeth Candee,	25 00	Vicksburg ch, of which 1 from the children of the cong,	14 00		
<i>Pby. of Vincennes.</i>	5 00	<i>Pby. of Louisiana.</i>			
Evansville ch,		N Orleans, Lafayette Square ch, 71 55. To build a church in India; N Orleans 2d ch, of which 10 from Sab sch, 33 85; Lafayette Square ch, 42 85; Elijah Peale, N Orleans, 5	158 25		
SYNOD OF N. INDIANA. <i>Pby. of Michigan.</i>	4 00	COLLEGES AND SEMINARIES.			
Lyon 1st ch,		Union Theological Seminary, Pr. Edwards, C H, Va, mo con coll,	51 25		
SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i>		LEGACIES.			
Petersburg ch, John Allen, don, 12; Union ch, bal, 5 50, mo con colls, 6 97; West Union ch, 6 10	30 57	Mechanicsburg, Pa, legacy of James Graham, dec'd, 12; Cincinnati, O, interest on legacy of John Gallagher, dec'd, 30	42 00		
<i>Pby. of Peori.</i>	2 50	MISCELLANEOUS.			
Farmington, Ill. John Simpson, don.		Laurcl, Del, to ed children in India, 3 75; "A W," 14; N Y Lockwood De Forest, 5; "a friend," for missions in China and France, 1000; "three ladies," 550; N Y, Anson G Phelps, for African mission, 50; Cincinnati, O, to build church in India, Rev Mr Hall, 5, Rev Mr Pollock, 5, through the Rev Mr Humphrey, 5, Miss Coleman, 1; " _____ Mi," Mr Smith, don 50cts; "a lady," for the mission school at Allahabad, 3; R C, per Rev Dr Engles, 5; in a letter post marked "Hagerstown, Md." 20; Salisbury, O, Mrs E Wall, 4			
SYNOD OF MISSOURI. <i>Pby. of Missouri.</i>	5 00				
Booneville ch, Moses Woodfin, don,		DONATIONS IN CLOTHING, &c.			
SYNOD OF VIRGINIA.		Newtown ch, L I, ladies of, one box of clothing for Spencer academy,			
Clark co Va. 'A young lady,' for Amoy mission, 5, for Futtéghur orphan asylum, 5; " _____" Doctor J A Waddell, don, 2	12 00	Blairsville ch, Pa, ladies of, one box clothing, Rutgers-st. ch, N Y, ladies association, one box clothing for Chippewa miss.			
<i>Pby. of Lexington.</i>		Sing Sing, N Y, George Watson, four boxes of garden seeds and one box of scions,			
Oxford ch, 10 33; Mossy Creek ch, 8 12; Waynesboro' ch, 15; Staunton ch, 35; Tinkling Spring ch, 31 42; Augusta ch, 18	117 87				
<i>Pby. of Winchester.</i>	-				
Patterson Creek ch, 7; Romney ch, J H Bates, don, 1 50; Rappahannock ch, 3; Winchester ch, 73 37	84 87				
<i>Pby. of West Hanover.</i>	56 00				
Charlottesville ch, 46; Cove ch, 10					
<i>Pby. of East Hanover.</i>					
Richmond 1st ch mo con, 7 77; Sussex ch, 7	14 77				
SYNOD OF N. CAROLINA. <i>Pby. of Orange.</i>	20 00				
Newbern ch mo con colls,		Total,	9475 12		
SYNOD OF W. TENNESSEE. <i>Pby. of W. District.</i>		DONATIONS IN CLOTHING, &c.			
For sup of Rev David Irving, Futtéghur, N India, Memphis 1st ch mo con colls, 45 75; Memphis 2d ch mo con colls, 13 06, T V Cannon, 5; Mount Carmel ch, of which 2 42 from Sab sch and 25 from Rev J Holmes and Rev D Cummings and families to ed James Holmes		Newtown ch, L I, ladies of, one box of clothing for Spencer academy,			
		Blairsville ch, Pa, ladies of, one box clothing,			
		Rutgers-st. ch, N Y, ladies association, one box clothing for Chippewa miss.			
		Sing Sing, N Y, George Watson, four boxes of garden seeds and one box of scions,			

THE  
DOMESTIC MISSIONARY CHRONICLE.

VOL. XV.

M A Y , 1 8 4 7 .

No. 5.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Wisconsin.

FROM A MISSIONARY IN DANE COUNTY.

*Review of the year.*

THE first year of my labours as a missionary in Wisconsin is now closed. It has been to me a year of much more than ordinary interest. Events have transpired during the year, events with which I have had the privilege of being connected, which furnish matter for devout thankfulness to the Head of the Church, and inspire with courage and cheering hope for the future. A Presbytery has been created, several churches have been organized, and good seed has been sown in a number of important points. We feel greatly encouraged in view of our favourable commencement, and of the prospects which stand out before us. And from my heart, I thank my divine Master for permitting me to bear an humble part in laying the foundations of religious institutions in this more than interesting country. In my last communication I mentioned that I had organized a church in this place. I am now happy to state that I have recently organized another, consisting of eighteen members, at Taylorville; the members are principally from Scotland. There is a fair prospect that here there will be a strong Presbyterian influence. My labours have been desired at a place in Rock County, twelve miles from here, and for some time past I have preached there once in four weeks. Thus far I have been well received, and have a hope of being able to gather a congregation there. It is a new village, is an interesting location, surrounded by a healthy country, and rapidly increasing in population.

*The want of suitable houses of worship, a serious difficulty in the way of forming permanent congregations.*

A great impediment to usefulness here is the want of suitable places for worship. Sometimes your missionaries have to preach in pri-

vate houses, sometimes in uncomfortable school-houses; and very seldom can they preach in circumstances favourable to the gathering and retaining a congregation. I have felt this in my own case most sensibly. We have in this place no comfortable house for worship. In the summer we held our meetings in an unfinished frame school-house; when winter set in, we had to abandon it, and for a few Sabbaths had no meeting at all. I subsequently took up quarters nearly three miles farther, in a wretched hovel, built for a school-house. I am satisfied we cannot hope to do much here without a house of worship. The indifferent and the ungodly, by far the largest portion in the community, feel but little disposition to go to a cold, small, uncomfortable house to hear the Gospel. We trust you will be able to give us some aid in the erection of a church building. For any aid you can give us, we will be sincerely thankful.

Illinois.

FROM A MISSIONARY IN MERCER COUNTY.

*Meeting of Synod.—Refreshing season.*

The first quarter of my present missionary year is now completed. Its labours commenced immediately after the annual meeting of the Synod of Illinois. This meeting furnishes an opportunity for brethren scattered over that destitute region to mingle their prayers and sympathies, rehearsing the encouragements or discouragements that have attended their labours, and prostrating themselves before one common throne, together pleading with Him who is able to help. Turly they are times very refreshing to the soldiers of the cross. The last meeting of our Synod evinced great harmony and oneness of feeling among its ministers. The cause of missions seemed to be near to every heart, and apparently, each bid the other adieu, feeling that no self-denial was

too great in our Master's cause. Such was my own feeling. Can you wonder then, that I entered this harvest field with new courage.

*Some tokens of good have manifested themselves.*

Only one thought has been before my mind during this quarter, viz. the need of a special outpouring of God's Spirit. For this end I have prayed, meditated, preached, visited, and conversed. Some tokens of good have manifested themselves; several of the members of the church have appeared much more engaged. The voice of prayer was heard from one who had not prayed in public for fourteen years. It did him good to feel that he had broken over accumulating embarrassment, and led in public prayer. It evidently revived him. O that the divine influence would continue to work, in giving energy to every lukewarm, backsliding professor. But the enemy is not idle,—when we had hoped for good, evil was present. I refer now to disputes, and even quarrels, among professors of religion; such a case recently occurred here, and occasion was given to the enemies of God to blaspheme. It was thought to be a stubborn case. The brethren, however, were brought to an interview, and after engaging in prayer and conversation, a divine influence seemed to melt their hearts, they embraced each other in tears, uniting in prayer for forgiveness. At an evening meeting they made public acknowledgment of their sin, and the whole church was refreshed and encouraged. I could not but give glory to God. It is among the pleasures of a missionary's life to be made the instrument of healing divisions among brethren, and binding up the wounds made in the body of Christ. It is also delightful to point the disconsolate Christian to the promises of God. There are many such Christians in this country. The providence of God has cast them far away from a former home, where they were surrounded, perhaps, by the ornaments of piety, a well-kept Sabbath, a thronged house of worship, a faithful ministry, and the onward and triumphing progress of Zion. Separated from all these, and living amid the aboundings of iniquity, they are often almost overwhelmed with sadness. The faith of some has failed, while others have patiently waited for the consolation of Israel. When such meet the missionary, they are prepared to be strengthened to every good word and work; to thank God, and take courage. It has been my privilege to look after several such. One would say, "Oh, that it were with me as in months past!" Another, "How precious do you seem to me, as a minister of the Gospel." Amidst both the delights, and the trials of the missionary, he has to urge him forward, and comfort him in his work, his high commission, with its precious promise, "Go into all the world, and preach

the Gospel to every creature; and lo I am with you alway, even unto the end of the world."

God has been pleased to abate the distressing sickness: our congregations are now large, and there is an eager desire to hear. At this juncture I feel much the need of a co-worker. Meetings protracted for several days might be greatly blessed.

*Our young Ministers need a spirit of self-denial.*

The young brother you sent to this region has gone; he has, I believe, become quite discouraged, and has determined to return. I fear that our young heralds of the cross, if a youth may presume to speak on this subject, have sometimes a lack of that energy and perseverance required to commence with the raw materials and put them into a good form. They prefer to have things already formed, and are willing to lose the pleasure which Paul felt in preaching the Gospel, "not where Christ was named, lest they should build upon another man's foundation." It is too early as yet to think of finding many large, wealthy, and old congregations in this part of the great West. The enlargement of Christ's kingdom must come by the appointed means. Self-denying, self-sacrificing men, who are willing to labour from love to the cause, and delight in the work, with little compensation but the approbation of their Master; to whom perils by land and by water, by cold or heat, by hunger or thirst, are accounted as nothing compared with the approbation of Jesus Christ, and the hope of saving souls—such men are now much needed. Let them come, they will find enough to do.

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FROM A MISSIONARY IN MASSAC COUNTY.

*Alarming and distressing visitation of God.*

You have doubtless seen official statements of the popular violence, of which this place and this region have been the theatre. This state of things has operated strongly against any good results from a preached Gospel. All has been confusion and disorder, until God, in his sore displeasure, has sent among us a scourge, in the form of an epidemic, which is now sweeping through our town, and converting many a happy home into a sad and lonely wilderness. Among the deaths, within about four days, is that of a local Methodist minister, who was teaching a school in the place, the wife of another Methodist minister, and also a class leader. The class leader was one of the best men in the whole place, and I deeply feel his loss. The excitement is great, and I trust the Lord will bring good out of it to his own glory. And although there are but few who

dare at this time attend our meetings, through fear of taking the disease, yet I am frequently called to the house of mourning, and the house of the dying, to tell what must be done in order to be saved. Last Sabbath I attended the funeral of the woman I have mentioned, and found so few present, that her *three sons* and myself were compelled to act as *bearers*, to carry and bury her remains. It was a most heart-rending scene, to see those *weeping* boys carrying their *loved mother* to her burial. We are at a loss what to call the disease, but it is rapid in its progress, and very malignant. O that this people were as much afraid of sin as they are of death.

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### Indiana.

FROM A MISSIONARY IN LAKE COUNTY.

*Protracted meetings.—Why necessary in a new country.*

I have been very sick, and am still so feeble as to be unable to perform any of my usual labours; yet I have a protracted meeting appointed, to commence the last of the week, trusting the Lord will give me strength to perform its labours. Scattered as is the population in this new country, and from the want of durability of impression left upon the mind, by the length of time between the sermons which a missionary can preach, who has a whole county or more as his field, it seems to be absolutely necessary that these protracted meetings should be held, in order to secure the fruit we desire. I had intended to hold such meetings in various parts of the county during the winter, but have been prevented. What little time there is left, the Lord willing, I shall endeavour to improve. There has been held a most interesting and solemn meeting of this description during the last few weeks at Valparaiso, resulting, we trust, in the saving conversion of some scores.

*Importance and necessity of the aid given by the Board.*

In my present report, I feel especially called upon to express our sincere gratitude for the aid received from the Board, and for the timely transmission of the last payments. Without aid, and *just that amount* too, which the Board kindly allow me, we could not remain in the field. When we came here, entering upon this new and wide field, whither we trust we were directed by the Head of the Church, we could find not even a cabin in which we could deposit our little furniture and commence house-keeping. We were obliged to store our few effects, some of them in a blacksmith's shop, and take board. And when I tell you that the

whole received from the Board of Missions scarcely pays my bill for board, and that I have, during the last ten months and a half received from the people but \$25 *in money*, you will appreciate my feelings, when, with emotions of sincere gratitude I say, we are thankful you give us what you do; without it we could not stay here. As to the future, we trust to Him who feedeth the ravens, and who has said, "No good thing will he withhold from them that walk uprightly."

### *Field of labour, difficulties, &c.*

With respect to our field of labour, while there are many difficulties with which to contend, and sometimes our hearts almost faint within us, we are not entirely disheartened. True, we have but one male member in our village, and he, through many infirmities, unable to do much in the cause of Christ; and when we have, through much difficulty, collected the children in Sabbath school, there are often only two or three pious females to conduct it; and when we appoint a prayer-meeting, there are scarcely enough to assemble to make the "two or three." Yet we will not be cast down. The God of Israel lives, and we hope to see better days. An unusual degree of interest seems to be awakened in the minds of a few, and some at least, who have been utterly careless, are unusually attentive to the Word. The attendance on public worship is good. These things encourage us. We adopt the language of the Prophet: Although the fig tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall perish, and the fields shall yield no meat, yet we will rejoice in the Lord, and will joy in the God of our salvation.

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The following case, from the report of a missionary in Indiana, conveys much important and valuable instruction. We publish it for the encouragement of Christians, to persevere in the wise and faithful discharge of duty in relation to those who may be placed under their charge, or within the sphere of their influence.—ED.

. . . In one of the small churches where I preach on a week day, I have received three members on examination, and baptized a gentleman, his wife, and *all his house*, consisting of six children. This individual is a valuable accession to this little church. He has spent a life hitherto in a manner which now gives him much pain, and has reared his family in great measure, not only to disregard religion, but even to disrespect the ordinances of God's house. His general character for firmness and veracity, with a good degree of intelligence, has

given him an influence over the minds of his associates not easily removed, and which is now reacting on himself, and causing his repentings to be enkindled within him. He now deeply feels a contrition of soul, that he has instrumentally led, and perhaps confirmed others in the way of sin, which leads directly to darkness and despair.

One thing I have noticed in the narrative of this case by himself, as worthy of remark. That in his youth he was an inmate of a worthy and pious family in connexion with the Presbyterian church, and through their godly example and pious conversation, and attention to fix on his mind the great truths of the Gospel, they left an impression of that truth so indelible, that he could never eradicate it in all his careless and profligate career. And although he often treated it with contempt, he now speaks of it, and of them, with feelings of kindness and hope, and with grateful acknowledgment to the God of all grace.

I present this relation, which I have from the person himself, that Christian families may be more careful to Gospel truth and a godly example, in their intercourse with those who may occasionally sojourn with them, although their labour, at the time, and for a season may seem to be useless, or even worse than useless. Here is their encouragement. God is jealous for his own truth and holiness, and although it may be many days after, he will not fail to gather fruit to himself from the seed of his word faithfully sown, and followed by the fervent, believing prayers of his people.

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#### FROM A MISSIONARY IN KNOX COUNTY.

*The people attend, and hear with interest.*

Since my last report, I have been riding and preaching within my large bounds to increased congregations. Although our winter has been most uncomfortable, and many of our Sabbaths gloomy in their appearance, still our houses of worship have been generally crowded; and although there appears to be no great excitement, or even deep interest generally among the members of our churches, still the disposition which is manifested to assemble at our different places of meeting in unusually unpleasant weather, gives us ground to hope there is an interest felt, and a deep interest, on the great subject of salvation. There are some of our members who feel deeply, and pray fervently, for the prosperity of God's cause, and we trust their prayers will not be unavailing; but that God will look on our desolations, and visit us in mercy, that we may see his steadily steppings in his sanctuary, as we have seen them in days that are past; and that we may

feel again his life-giving power. I have preached during the winter at three different points, some fifteen or eighteen miles apart, and have many calls to other points, which it has been out of my power to meet.

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#### Ohio.

##### FROM A MISSIONARY IN MONTGOMERY COUNTY.

*Importance of Missionary aid.—Declining churches may be saved.*

In order that you may have the means of judging, of both the propriety and necessity of sustaining the Gospel in this section of the country, I will state: that we have a good house to worship in, located in a densely-populated country, three miles from any village, and from eight to ten miles from any other Presbyterian church. The church was once in a flourishing condition, and crowds attended upon the public preaching of the word; but, by unhappy controversies, and other local causes, they are very much diminished. They now number only about twenty-five members. For the last six years, they have not had the stated preaching of the Gospel, but were supplied occasionally by men at a distance, who were engaged as teachers in schools; and the consequence has been, the Sabbath school was discontinued, all prayer-meetings were dropped, and the people scattered, like sheep having no shepherd. They have now resolved to sustain the Gospel among themselves. The attendance on preaching is good. In C—, one of my preaching stations, they will soon have a neat and comfortable house of worship erected. In regard to the moral state of the people, it is not as good as could be desired; there is a sad want of a proper regard for the Sabbath; many, especially at this season of the year, the time of making sugar, are engaged in their usual avocations on that holy day.

*A mighty engine for evil.*

In the village of C\*\*\*\*, there is a mighty engine for creating moral desolation, a distillery, that manufactures from twenty to thirty barrels of liquor every day, the Sabbath not excepted; and one of the most lamentable things connected with it is, the ready market afforded for the productions of the soil; so that inducements are held out to all; and the fact is, the professedly religious, and irreligious, are found to patronise it, by selling the products of their farms, to be manufactured into that liquid poison, which will bring many to a premature grave, and their souls to irrecoverable ruin; for God has solemnly declared, the drunkard shall not inherit the kingdom of heaven.

As it regards the success of my labour here, I came here only in December last, and there has hardly been time, as yet, to be able to form any very correct opinion on the subject. There is nothing, however, to discourage, but much that is encouraging. There are a few who are under concern about the salvation of their souls; and I trust these few drops may be the earnest of a plentiful shower. In the faithful, diligent, and prayerful use of God's appointed means, we may venture to hope for his blessing, and that this church will rise and flourish, and sinners here be born into God's kingdom.

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#### FROM A MISSIONARY IN MORGAN COUNTY.

*A season of darkness, and deep declension.—A brighter day dawning.*

Your heart, doubtless, is often discouraged, as you read the reports of your missionaries. Again and again you are told, "the ways of Zion mourn." The Spirit of God is withheld. You hear of the progress of error, the activity of the enemy in sowing tares, and, at the same time, of the indifference of God's professing people. The past year has been one of darkness, and deep delusion; and its practical influence has been mischievous to every interest of our Presbyterian Zion. We have forgotten the days of other years, when the Lord made bare his arm, to the discomfiture of the adversary, and the upbuilding of his people in faith and holiness. Our ears have been estranged to that momentous inquiry, on the part of sinners: "Men and brethren, what shall we do to be saved?" But may we not hope, yea, believe, that a brighter day begins to dawn upon us? That we may see, in the distant horizon, the cloud of mercy, although no larger than a man's hand?

In relation to the part of the field occupied by your missionary, some things of interest have transpired since my last report. We held, on the last of January, a series of meetings in the eastern part of the congregation. The Spirit of God was poured out, we trust, in some measure. The people of God were evidently quickened, and made alive in the service of God; sinners were alarmed, and made to flee to "the Lamb of God, which taketh away the sin of the world." Thirteen have professed their faith in Christ. Others will attach themselves to the Church of Christ elsewhere. Some are still inquiring, with deep anxiety. The entire result is known only to God: the day of the Lord Jesus Christ must reveal it. Brethren, pray for us.

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#### FROM ANOTHER MISSIONARY IN THE SAME COUNTY.

*Increased interest on the subject of Religion.*

Since I last reported, there has been considerable interest in the church of Olivet. At a communion season on the fourth Sabbath in December, eight persons were received into the church on examination, four of whom were baptized. A number more are serious; some are entertaining a hope of an interest in Christ. Some of the members of the Cross-Roads church, who live from five to seven miles from the meeting-house, are making arrangements for building a house of worship in their own neighbourhood. I have preached more than usual this winter, especially in the Olivet church. There appears to be considerable interest in many of the churches in this region. We have had much sickness, and I have visited extensively among the sick. In many instances I have found them in an interesting state of mind. . . .

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#### FROM A MISSIONARY IN BROWNSVILLE.

*A house of worship finished, and dedicated, and a good congregation to fill it. What hath God wrought?*

Since I last reported, we have dedicated our house of worship at Brownsville. This was done on the 8th of January. We continued our meetings until Monday, and administered the Lord's Supper on the Sabbath. The house was full to overflowing, of remarkably attentive hearers; a deep feeling of solemnity and interest seemed to pervade the whole assembly. On Friday, after the religious services were through, a subscription paper was put in circulation to obtain funds: first, to make up any and all deficiencies on the former subscriptions, and, secondly, to purchase a bell for the church. The aid we received from the Church Extension Committee seemed to inspire our little band with new zeal and courage, and you will be rejoiced to know that they were completely successful; so that, in a short time, they will be able to point to that neat church edifice, furnished with a bell suitable for a village church, and say, with a peculiar emphasis, *It is ours.* By which I mean, *It is ours*, because it is *paid for*, and in no danger of being wrested from us by the hand of the sheriff. But, while we say, *It is ours*, I trust we feel that it is the *house of God*. May it be the gate of heaven to many souls!

The Zanesville Presbytery will meet in this place in April. A little more than two years since, I could scarcely find a Presbyterian in this village and vicinity. Now, under the blessing of God, I can find enough to accom-

modate the whole Presbytery, and a comfortable church in which to meet. "See what the Lord has done for us!"

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## FROM A MISSIONARY IN WYANDOTTE COUNTY.

*Settlement of a Pastor—Encouraging appearances.*

In looking back over the three months now closed, it becomes me to recognize with gratitude the goodness of God, who has been pleased to crown my labours with some small degree of success. This people having called me to become their pastor, I was ordained, and installed by the Presbytery of Marion, on the 4th day of November last. The exercises of the occasion were solemn and impressive, and evidences were given of a strong mutual attachment between people and pastor. Our meetings continued every evening, and generally one service during the day, from Thursday until the Sabbath, when the Lord's Supper was administered, one of the brethren of the Presbytery remaining with me. Fourteen united with our little church on certificate, and four on examination. The whole series of meetings was pleasant, and we felt that we were called upon to thank God, and take courage. No small interest was exhibited among those who were not professors of religion, two of whom have since expressed a hope in Christ, and a desire to unite with his people at an early day.

Much, very much, is to be done in this community. The exhibitions of Sabbath breaking, profanity and intemperance, which are constantly witnessed, are heart-sickening. And yet a review of the past encourages me to go forward in the strength of the Lord. May Zion prosper.

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## FROM ANOTHER MISSIONARY IN WYANDOTTE COUNTY.

*An encouraging state of things.*

At the present time there is an encouraging state of things in our village and vicinity. The waters appear to be much troubled; Christians are awake; many are much revived; numbers are serious, and a few have obtained a hope, and are rejoicing in the Saviour. We have had meetings for several evenings; after sermon, the seriously impressed have been invited to remain. Last evening some twenty remained for conversation on the subject of religion.

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## Pennsylvania.

FROM A MISSIONARY IN CLEARFIELD COUNTY.

*A scene.*

Although the missionary has to encounter numerous difficulties and trials, and trials too of no ordinary character demand all his patience and perseverance, yet he has his pleasures too. While denied many of the privileges and advantages enjoyed by his brethren, occupying more highly favoured posts, it is yet his privilege to witness scenes, and enjoy seasons, to which they are entire strangers. One of these scenes, so often occurring in the life of a missionary, may not perhaps be without interest to you, whose sympathies are as strongly enlisted in all that concerns the missionary and the cause in which he is engaged. Although I have now been almost three years in this field, and have been exploring and visiting its destitute settlements, as far as in my power, yet there are many settlements in my reach, from twenty to forty miles distant, and old settlements, which I have yet been unable to see, and which have never been visited by any of our missionaries. Not long since I reached a settlement about seven o'clock in the evening. On inquiry, I found, as I expected, that they were wholly destitute of *any kind* of regular religious instruction. I at once made myself known, and proposed preaching to them, if they would send out and inform a few of the nearest settlers I had to leave early the next morning. Accordingly messengers went out in different directions, across the creek, and over and around the huge rocks and wild mountain precipices, to inform the neighbours of the meeting. At length, quite a number began to collect around the log school-house, situated on the banks of one of those romantic and beautiful streams, with which the central and mountainous parts of Pennsylvania abound. A comparatively large congregation had assembled, and after waiting some time, with the hope of procuring a light, we were about to commence the services, with the canopy of heaven for our covering, and with the soft and soothing light of the stars sparkling through the spreading branches of the lofty pines; with a portion of the assembly leaning against the surrounding trees, while another portion had taken their seats on rocks and stumps and fallen trees. A small candle was however at last procured; with the light of which we entered the school-house, and about *nine o'clock* commenced the services of the evening. Notwithstanding the evening was so far advanced, knowing their spiritual destitution, and that they rarely enjoyed such a privilege, and seeing their eager attention and apparent deep interest in what was spoken, I was constrained to ad-

dress them for about an hour. The religious exercises being closed, and my horse sent in one direction, I proceeded in another for nearly two miles, over rocks and stumps and brooks, to enjoy the hospitality of poor and plain, but kind-hearted people. Much fatigued, after a hard day's ride, I retired to rest about midnight, to enjoy a good night's sleep, believing from the serious attention manifested, that our meeting was not in vain, and hoping that God might bless it to some immortal soul. My health is better, but my throat is not yet well. This winter is a trying season to me, in the present state of my health. I trust a merciful Providence will carry me through.

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FROM A MISSIONARY IN NORTHUMBERLAND COUNTY.

*Labour performed.—Communion season.—Church edifice finished and occupied.—Prospects encouraging.*

That you may form some estimate of the labours I have performed, I will state, that in thirty days I preached forty-seven sermons, delivered twenty addresses, visited, conversed and prayed with forty-two families, conversed individually with each member of the family present, and travelled nearly two hundred miles—nor was this all my labour.

We administered the Lord's supper in this place yesterday in our new church edifice. Six were added to the little flock here. The first

sermon in our new house was preached two weeks since, and we have had preaching almost every day since. I am sorry, and at the same time rejoiced to report, that our house is too small. Yesterday it was crowded even to the pulpit steps. Every appearance here augurs more favourably for the interests of Zion than at any former period. The attendance on the means of grace has been increasing for some time, but it has trebled since we have had service in our new house. Last Sabbath evening there was unusual solemnity.

Previous to our meetings here, we had a series of meetings in C . . . which continued for two weeks. Several there have expressed a hope in Christ, and there are others under conviction. I never felt more deeply the insufficiency of human instrumentality to save souls, and never, as I thought, saw more of the effort of the unredeemed heart to stifle its convictions. Nor have I ever felt more the necessity of unceasing prayer to God, that he would honour his own truth, and make it effectual to accomplish the great work for which it is preached. I might tell you of many incidents that have been encouraging to me, but I must close. My health, which was pretty well recovered from the shock it received last spring, I feel is sinking again under these protracted labours. I was disappointed in the aid I expected in our meetings, which made my labours much more severe, and the state of the weather was also unfavourable in respect to health; but the winter season is our harvest season, and we must work. . . .

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Mission Rooms, Philadelphia, May, 1847.

In consequence of the severe indisposition of the Corresponding Secretary of the Board of Missions, some articles which were in progress of preparation for this number of the Chronicle will necessarily be omitted. This will account to our readers for the absence of a *brief* review of the operations of this Board, which is usually published about the close of our ecclesiastical year. The present number, therefore, will be occupied principally with intelligence from our missionaries. Many of our readers are doubtless more interested in these published reports than in any *essay* or *abstract* reasoning on this subject. They speak for them-

selves. Their fields of labour, their trials, discouragements, and future prospects, are brought immediately to our view, and appeal at once to our hearts and consciences. These plain narratives of *facts* are eminently calculated to awaken an interest in behalf of this important cause. The work is by no means done. There is yet *very much* land to be occupied. Many, very many *pious, self-denying, working men* are needed to occupy other destitute fields. The writer of these lines has recently visited some of the destitutions of several of the southern Atlantic states. A detailed account of these cannot be given at this time. Suffice

it to say that there are there many and wide *barren wastes* where the glad tidings of salvation is *seldom* heard. Many feeble churches waiting for the messenger of God to break unto them the bread of life; and churches and Presbyteries anxious to secure the services of men qualified to labour in that field. But where are the men, and where the

means to sustain them? "The harvest" truly "is great, but the labourers few." In the success of this cause the whole world is deeply interested. The *eternal interests* of undying millions, as well in heathen lands as in our own country, are intimately connected with the vigorous and *successful* prosecution of this work.

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## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MARCH, 1847.

<i>SYNOD OF ALBANY. Pby. of Albany.</i>		<i>Pby. of Baltimore.</i>
Northampton ch, N Y, 6 25; Fem Miss Soc of the second Presb ch Albany, N Y, 100	106 25	Bridge st Presb ch Georgetown, D C, 44 03; Wicomico ch Md, 13 04
		57 07
<i>SYNOD OF BUFFALO. Pby. of Steuben.</i>		<i>Pby. of Carlisle.</i>
Windsor ch N Y,	4 00	Williamsport ch Md, 24; Paxton ch Pa, 10; Middle Spring ch Pa, 22
		56 00
<i>Pby. of Buffalo City.</i>		<i>Pby. of Huntingdon.</i>
Portageville ch N Y, 5 71; Shawnee ch N Y, 4; 1st ch, Buffalo, N Y, mo con, 10	19 71	Miss Maria Knox of Lost Creek cong Pa,
		1 07
<i>SYNOD OF NEW YORK. Pby. of Hudson.</i>		<i>Pby. of Northumberland.</i>
Coshocton ch, N Y	3 38	Briar Creek ch Pa, 3; Orangeville ch Pa, 2
		5 00
<i>Pby. of New York.</i>		<i>SYNOD OF PITTSBURG. Pby. of Redstone.</i>
Tariffville ch mo con, 15; Youths' Miss Assoc of Rutgers st ch, N Y, 57; New York, L De Forest, 10; 1st ch N Y, in part, 1000; Jamaica ch, 53 50; N Y 42d st ch, 28 22; 1st ch N Y, additional, 600; Wallabout ch N Y, 16 14	1779 86	Clarksburgh ch Va,
		10 00
<i>2d Pby. of New-York.</i>		<i>SYNOD OF N. INDIANA. Pby. of Michigan.</i>
Sch ch N Y, additional, Mr W,	5 00	Nankin ch Mich,
		5 00
<i>SYNOD OF NEW JERSEY. Pby. of Elizabethtown.</i>		<i>SYNOD OF VIRGINIA. Pby. of Lexington.</i>
Woodbridge 1st ch N J, to con Joseph Conklin an h m, in part	39 50	Waynesburg ch, bal, 2 17; Lexington ch, in full for 1846, 75 50
		77 67
<i>Pby. of New Brunswick.</i>		<i>Pby. of Winchester.</i>
Village ch Freehold, N J, 44 50; don of Rev D V McLean, 10; Nottingham square ch N J, 10; Dutch Neck ch N J, 10	74 50	Sunday schs in the Pby, per John N. Bell, treas.
		110 17
<i>Pby. of West Jersey.</i>		<i>Pby. of West Hanover.</i>
Williamstown ch N J, 11; Burlington ch N J, don of Rev Dr Van Ransselaer, 100	111 00	Draft on the Farmers' Bank of Virginia,
		87 50
<i>Pby. of Susquehanna.</i>		<i>SYNOD OF SOUTH CAROLINA. Pby. of Charleston.</i>
Towanda ch, 5; Warren ch Pa, 3 75; coll in Wyalusing after sermon, 3 12; Welsh ch, 2; Towanda ch Pa, 1 88; Orwell ch, Pa, 7; Troy ch Pa, 3 25	26 00	Mrs Howe of Charleston, S C, 5; Mrs Howe of Columbia, S C, 10
		15 00
<i>Pby. of Luzerne.</i>		<i>SYNOD OF GEORGIA. Pby. of Georgia.</i>
Kingston ch Pa, "contents of the miss box of Judge Shoemaker's children," 3 10; Port Carbon ch Pa, 7; don of the Rev Thomas P Hunt, 50	60 10	Medway cong, Liberty co, Georgia, in part, (30 of which is from Mrs Mary Maxwell)
		50 36
<i>SYNOD OF PHILADELPHIA. Pby. of Philadelphia.</i>		<i>Pby. of Hopewell.</i>
Tenth Presb ch Phila, Mrs M L Jones, 10; Fem Tract Soc of the Central ch, 25; "a friend," per Rev Dr Boardman, 50	85 00	Wm Shear, Esq, Augusta, Ga. for the Valley of the Mississippi, 10; Milledgeville cong, 68 37; Athens cong Geo, (3 of which is from a lady from the West) 75; Mount Zion ch Geo, 10; New Lebanon ch Geo, 9 45; Hebron ch Geo, 4 22; Washington ch Geo, 34; Augusta ch Geo, 99
		310 04
<i>2d Pby. of Philadelphia.</i>		<i>MISCELLANEOUS.</i>
"A friend,"	50	Check returned by Rev J C Harrison, 45; "a friend," 50; check returned by Rev J N Gilbreath, 60; "a friend," 1000; Independent Presb ch Savannah, Geo, (in part of 344 for domestic missions) 144; "A Presbyterian" Suffolk, Va, 2; "a friend," 25; "A W," 6; "three ladies," 550
		1832 00
<i>Pby. of New Castle.</i>		Total
New Castle ch Del,	113 25	5094 93
		1000 00

RECEIVED FOR THE CHURCH EXTENSION FUND,  
IN MARCH, 1847.

" A friend,"	1000 00
A friend, per Rev L C Rutter,	2 50
Wm Brobstom, Hermit Grove, N C,	40
 Total,	1002 90
WM. D. SNYDER, Treasurer.	

CLOTHING.  
From the ladies of the Tenth Presbyterian ch.  
Philadelphia, per Miss Emily Duncan, five  
boxes of clothing and medicines, the whole  
valued at

175

RECEIPTS IN THE TREASURY AT PITTSBURG,  
IN MARCH, 1847.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

2d ch Pittsburgh, Sligo sab sch

*Pby. of Redstone.*Tyrone ch, 13 56; New Providence, 19 ; Uni-  
ontown ch, 54*Pby. of Blairsville.*

Unity ch, 33 63 ; Indiana ch, 31

*Pby. of Clarion.*

Rehoboth ch

*Pby. of Allegheny.*

Zelienople ch

SYNOD OF WHEELING. *Pby. of Washington.*1 20 Burgettstown ch, 12 12; Mount Prospect ch,  
22 30; Frankfort ch, 10 44 42*Pby. of Steubenville.*86 56 Fairmount ch, 15; Annapolis ch, 8; Island cr  
ch in part to con Rev J K Cunningham an  
hon mem, 16 33 39 33*Pby. of St. Clairsville.*

64 63 Cadiz ch in part to con Rev J Kerr an hon mem 17 15

Total, \$273 29

J. D. WILLIAMS, Treasurer.

## RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MARCH, 1847.

## Natchez, subject to their Presb., approved

Rev. J F Smith	503 25	Piqua	30 00
Charlestown, Ill	20 00	Mobile, Ala, 1st church	104 35
Rev W W Robertson	9 00	Do 2d church	61 40
B F Woods (overpaid him)	10 00	St Louis, Dr Potts' church	543 10
Princeton, Ills	2 50	Do, Mr. Van Court's	14 75
Macomb	3 00	A friend, Richmond, Mo	60 00
D C Proctor for hon mem Mrs W F Proctor	7 00	Rev G W Coon, Memphis	3 00
Davenport, Iowa	50 00	Shelbyville, Ky	100 00
Knightstown, Ind	7 30	Rev J K Burch	8 00
S R Robertson	5 00	Rev W W Hill	50 00
A J Skillman, Lexington, Ky, for hon men	25 00	Union, Indiana	50
Mrs H T Skillman, do	50 00	Bethel, do	6 62
A P Starbord, Louisville	50 00	Hopewell, do	1 00
Rev S J Miller, (refunded)	50 00	Prairieville, do	1 54
Mrs Sarah Leggett, Louisville	5 00	Jefferson, do	5 65
First ch, Cincinnati, additional	5 00	Frankfort, do	19 97
Walnut Hill, Ohio	6 54	Potato Creek, do	1 00
Washington, Ky	15	Hannibal, do	2 45
Lexington, Ky, in part	117 00	Total,	\$2008 92
Rev J Platt	5 00	WM. GARVIN, Treasurer.	

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF  
MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of \_\_\_\_\_ or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.



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